



M E M O I R S

OF THE

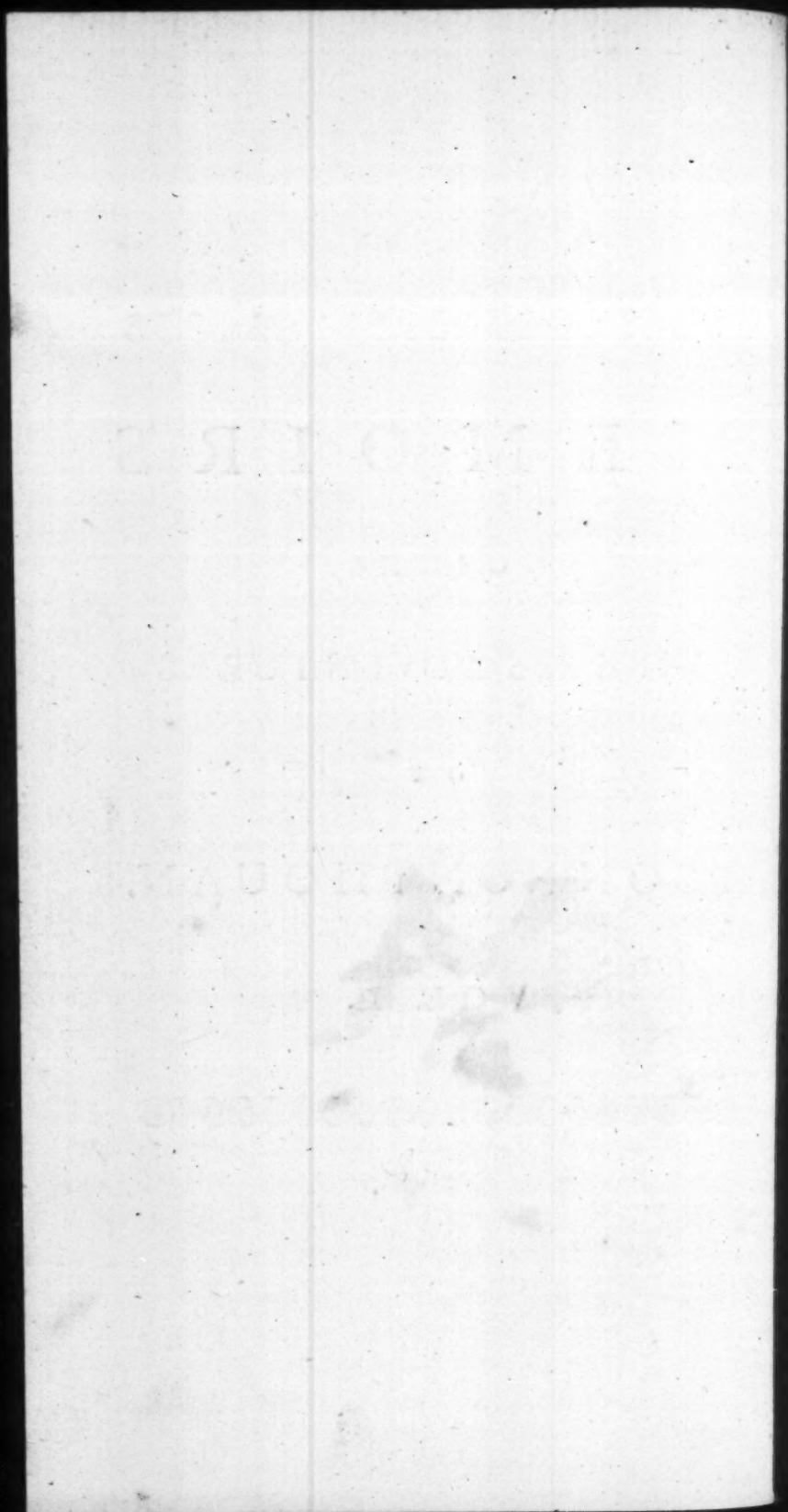
LIFE AND ADVENTURES

O F

TSONNONTHOUAN.

V O L. II.





M E M O I R S

OF THE

LIFE AND ADVENTURES

O F

TSONNONTHOUAN,

A KING

Of the INDIAN NATION called
ROUNDHEADS.

Extracted from Original Papers and Archives.

Ἄνδρα μοι ἔννεπε, Μοῦσα, Πολύτροπον, ὃς μάλα πολλὰ
Πλάτθη,

Πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω.

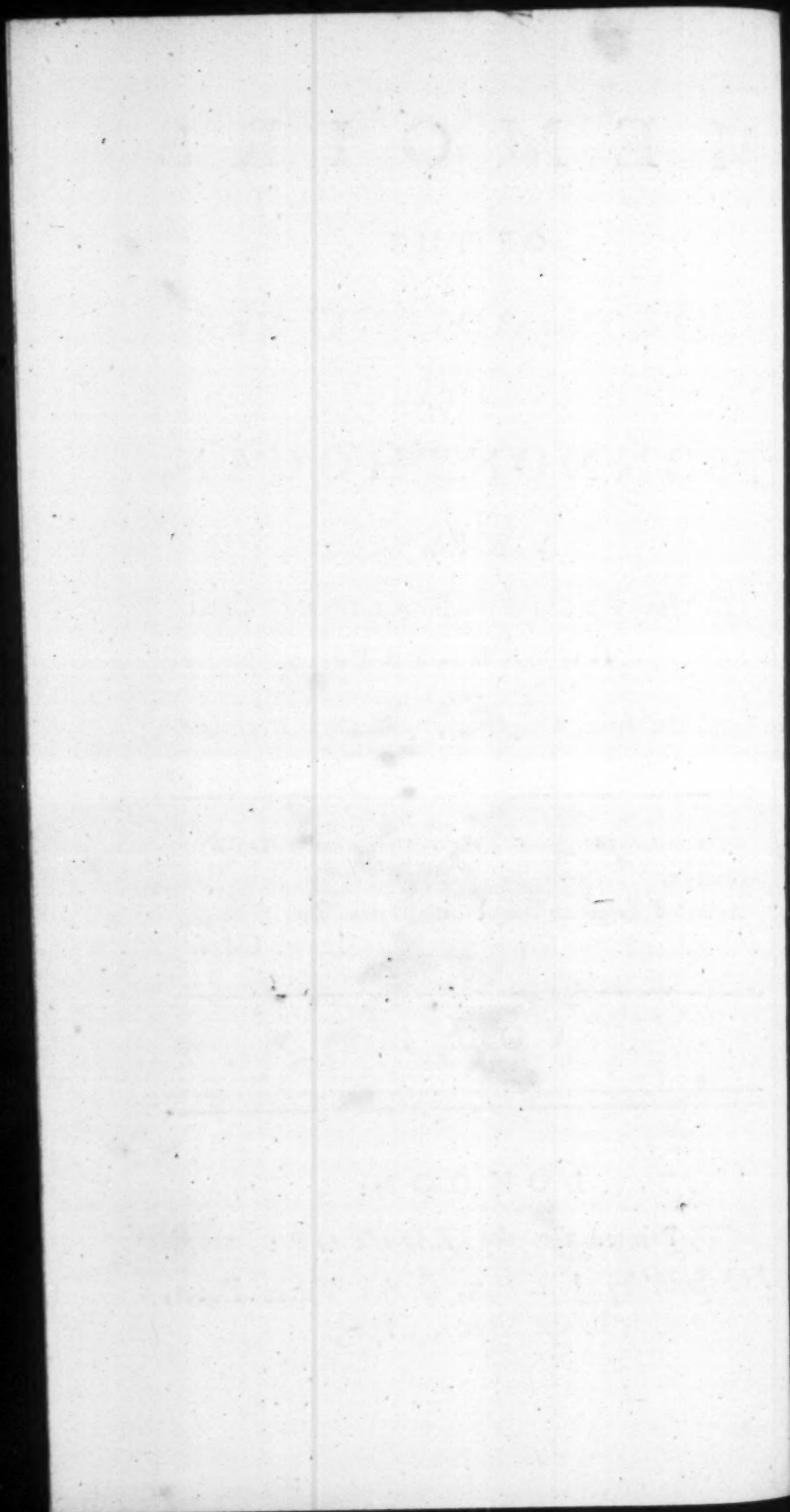
HOM. Odyf.

V O L. II.

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M E M O I R S

O F

Tsonnonthouan, &c.

C H A P. IX.

Tsonnonthouan's leg is set by an English surgeon. They have a warm dispute, and are like to quarrel, the one attributing the cure to the eighteen-tailed bandage, the other to his manitou the red rag. They are reconciled; the surgeon consents that the red rag shall have the honour of the cure, and Tsonnonthouan pays him very liberally for the brandy he supplied him with. They part in great friendship. Tsonnonthouan promises to write to the surgeon, and sets out on his return to his native country.

THE manitou now assumed by Tsonnonthouan, and which proved to be the most renowned, favoured, and fortunate of all his manitous, was a red rag. This rag had formerly been part of the regimentals of an English soldier, who
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being made prisoner by some French Indians, and, on account of his wounds, becoming unable to travel any farther than this place, had been here put to death by those Barbarians. His carcase had been long ago consumed by the birds and beasts, and that part of his cloaths which remained, seemed, by its cut and shape, as well as by some other marks, to have been the seat of his breeches; but by a stranger metamorphosis than that mentioned by Horace, or is, perhaps, to be found in all Ovid, became a great divinity, worshipped as such by the most eminent personage of modern times. Tsonnonthouan had no sooner adopted this rag, and installed it in the office of manitou, than he prayed to it, to send some persons to his assistance. He had scarce pronounced the prayer, when some Indians, who had been out a hunting, passed by on their return to their village, which was at no great distance. They came within hearing of Tsonnonthouan, who hollowed out lustily to them, and they immediately hastened to see what was the matter. Finding the distressful situation he was in, they made a sort of litter of the branches, bedded it with the boughs and leaves of trees, on which they laid him, and transported him

him with great attention and tenderness to their village, where they promised to take all imaginable care of him. Tsonnonthouan saw himself now rid of the apprehensions of starving and dying miserably in a howling wilderness; he imputed this fortunate change of his circumstances, and his better prospects, to the interposition of his new manitou; it is certain, the passing by of the Indians was merely accidental; but it is the laudable disposition of all pious and religious minds to impute every lucky chance to their manitous, by whatever name they may be called; and I need not tell my reader, who must, ere now, be fully acquainted with Tsonnonthouan's character, that by this means the credit of the red rag was firmly established with him.

Unluckily, or rather luckily, as it proved for Tsonnonthouan, there was no Indian physician in that village, the only physician they had being lately dead. Tsonnonthouan's, indeed, was a surgical case; but the Indians, as yet, have not arrived to that degree of refinement, as to separate the professions of physician, surgeon, and apothecary. In my real opinion they are in the right; for all these ought, I think, to be exercised by one

and the same person: I said, luckily for Tsonnonthouan, there was no physician in the village he was carried to; and I said right, if it be granted me, that an European regular-bred professing surgeon is more to be depended on for skill and address than an Indian surgeon. Surgery is fixed in a great measure by practice and experience; and some of its rules and principles are plain and demonstrable to reason, being drawn from anatomy, and the conformation of the parts, which are the objects of sense. Now, as it is evident that anatomy is more accurately studied amongst the Europeans than the Indians, and that the former have much better opportunities of seeing practice, and profiting by experience, than the latter; I hope it will not be alledged that fondness for my own profession (for I confess I am a surgeon, and was the person who set Tsonnonthouan's leg) or any personal vanity, render me partial against my Indian brethren. With respect to physic, I have already delivered my opinion; and the rules and principles of that being founded mostly on imagination or theory, it is to success alone that we must appeal for determining the preference of any one theory, or method of practice, over another;

ther; and it being confessed that the Indian physicians cure to the full as many and kill as few as ours do, I do not see what reason ours have to challenge any pre-eminence over them; in justice to whom I am obliged to declare, that when I attended on Tsonnonthouan, if I had not adopted both the Indian theory and method of practice, I should not have been able to save either his leg or his life.

Happening then to be on a commercial adventure at this village, which belonged to the nation of the Miamis, and hearing that a stranger, a Roundheaded Indian, with a broken leg, was brought in to the cabbin neighbouring to mine, and also knowing that there were none of the faculty either Indians or English on the spot besides myself, I was prompted both by curiosity and humanity to go to see him, and offer my assistance, which was very thankfully accepted of. It was with great joy I found he spoke English as well as myself: on asking him how he did? he replied, that he found himself in great pain and very faint, but that he expected to be soon perfectly well through the loving-kindness and tender mercy of his manitou, who had already saved his life by sending some Indians to his assistance. When he

spoke these words, he pointed to the red rag, which I then for the first time observed pinned to his blanket. Hearing him talk in this wild manner, I concluded that there would be no room for my intervention, or that I should have no thanks for it, which indeed proved true; but then he added, like a man of sense, as he certainly was in most things, that he was not against using secondary means, and that therefore he begged I would give him what help I could, which by the blessing of the manitou he hoped would cure him. I now examined the fracture which was in his left leg; I found both the bones, the tibia and fibula, broken, several splinters of the former having pierced the skin, occasioning considerable wounds and lacerations, though as yet no great inflammation had come on. The splinters I sawed off, then having with no great difficulty reduced the fracture, I applied the eighteen-tailed bandage, and put his leg in a cradle according to art, gave him an anodyne draught, and having prescribed an antiphlogistick and analeptick diet, left him to his repose. Next day on visiting him, I found him extremely restless and uneasy, and his pulse very weak and irregular; which symptoms made me suspect a tendency to a mortification.

tification ; upon which, undoing the bandages, I saw my fears were but too well grounded. The lips of the wounds on his leg were drawn back, livid, almost black, nay almost insensible. Perceiving no time to be lost, I ordered a fomentation of anti-septick herbs, and threw in great quantities of the cortex in substance. This, indeed, put a stop to the incipient gangrene, but still the wounds would not digest kindly, nor could I perceive the least disposition towards the formation of a callus and union of the bones. Things continued in this situation for several days, Tsonnonthouan being very uneasy all the time, partly on account of his confinement and the slow progress of his cure ; but chiefly for the want of brandy, which I kept from him very sedulously. At last he told me I was a good for nothing quack ; that he would have been well long ago, if he had had his own quack Onanguice, to wait upon him, who he knew would have allowed him as much brandy as he pleased to drink. This is the same doctor who was mentioned before, and was physician in ordinary to Tsonnonthouan and his family. It was in vain for me to reason with Tsonnonthouan on the principles and theory of our art, or to represent to him,

which I did in the most frightful colours, the inflammatory and destructive qualities of brandy, which I said was no other than a diluted poison, and how pernicious the use of it was to all wounds and fractured limbs. He either would not or could not understand me, and I found that he reasoned on a theory quite different from mine: he said, that brandy was the desire of his soul, and that it was a rule with the Indian quacks, who were as successful as any quacks in the world, to grant their patients in all cases, whatever their souls desired, as their souls were impelled by a secret impulse of the guardian manitous, to desire whatever was necessary for their cure. We had frequent disputes on this article, of which the other Indians were generally hearers, and I always found them unanimously of Tsonnonthouan's opinion. Perceiving him so obstinate, and besides that I advanced nothing at all in his cure, I began seriously to think about gratifying the desire of his soul, to which this consideration made me the less reluctant, namely, that Tsonnonthouan having, as I understood, been much addicted to the drinking of brandy, and his constitution consequently habituated to it,

if

it might probably have less pernicious effects on him, than another person who had been more sober and temperate. But the consideration which, I confess, weighed principally with me, was this, I was afraid that if any thing amiss happened to Tsonnonthouan, and indeed at that time I could not well form any favourable prognostication, it might be imputed to my fault in refusing him brandy, and that his brother Indians might take it in their heads to exercise upon me the *lex talionis*, as I had heard they generally did to their own physicians, when unsuccessful. Therefore I concluded to give Tsonnonthouan brandy, as moderately, however, as I could; but protested, at the same time, that it was quite contrary to all the rules of my art, and told him he must stand to the consequences, and that his blood should be on his own head. Tsonnonthouan very readily accepted of the condition, and the Indians of the village having at that time no brandy, I was obliged to supply him out of my store, from a little which I reserved for my private use. I gave him at first five or six drams a day; but finding he still demanded more, and that this was attended with no bad consequences, I was prevailed on to

encrease his allowance, first to a pint,
 then to a quart a day. It is surprising
 what a change this wrought in Tsonnon-
 thouan's disposition. I was before an ig-
 norant, worthless, good for nothing
 quack; I became now a skillful, learned;
 experienced, and most illustrious quack;
 he grew exceeding free and good-humour-
 ed in his conversation; he gave me a very
 particular account of all his adventures
 and manitous, and both diverted and edi-
 fied me prodigiously, by his strange and
 uncommon notions and remarks on men
 and things. I was almost constantly with
 him; I took so much delight in his com-
 pany, and was so extremely assiduous a-
 bout him, and he appeared so grateful
 and acknowledging, that a mutual esteem
 grew up betwixt us, and we commenced
 a friendship which has never yet been in-
 terrupted; and, I am persuaded, will
 only end with our lives. I confess, how-
 ever, that I was somewhat chagrined at
 his continually calling me quack, and
 sometimes even manslayer. I thought
 nothing of it as long as he and I were on
 bad terms, and when he found fault with
 my practice before I gave him brandy;
 but after I had supplied him with a full
 allowance of his darling beverage, and

there

there was a good correspondence betwixt us, I thought myself entitled to more respect, and was a good deal vexed, the honour of my profession, which shall ever be dear to me, being, as I imagined, concerned. It is true, he generally added the epithets of learned, illustrious, &c. but for all this addition, I was not satisfied with the appellation. At last, I could not help telling him that I was a regular bred surgeon, had served a proper apprenticeship, had attended the principal hospitals, had been examined by the examining surgeons, had been approved of by them, and had a proper licence to practise; and that, therefore, I by no means merited the appellation of either quack or manslayer; the first being a name given to those wretches, who, utterly ignorant of their profession, and having nothing but a hardened impudence to support them, take upon them to disperse at random a few medicines, of whose properties they know nothing, to the great detriment and even destruction of the healths and lives of thousands; and the second being never once applied to surgeons, though sometimes to physicians, and to them only by a few profane, illiberal wits, who place their pride in ridiculing every

B 6

thing

thing sacred, as well as the divine art of healing. Tsonnonthouan heard me out with patience, and at last made answer :
 “ Most eminent quack, and illustrious manslayer, said he very gravely, I know nothing of the customs, manners, and usages of the cunning, mischievous two-legged beasts in your part of the world ; but, I am persuaded, you will allow I know something of the Indian language, my mother tongue ; as also, considering I am a foreigner, no way deficient in the knowledge of your’s, the English language. I have studied, and, I think, understand the idiom of both ; and, I must tell you, that those appellations, which, in our language, we give to Onanguice, who has attended me in every illness I have had since my infancy, and to all other persons of his profession, can no otherwise be translated into your language than by those words, quack, and manslayer, at which you are pleased to take offence ; but you cannot think I mean either to affront or offend you, when, was I to speak English to them, I assure you I should give the same titles to Onanguice and the rest of his brethren, persons for whom I have the greatest regard, as by their skill and care I was relieved from the most dreadful

dreadful distemper I ever had in my lifetime, occasioned by the anger and revenge of the spirit of a bear." He then gave me a full account of that adventure, and the whole method and procedure of the cure, with which I was highly entertained. With this apology I was obliged to be satisfied; and indeed, upon a nearer acquaintance with Tsonnonthouan, and other Indians, I found that this peculiarity of idiom in their language, proceeding from its poverty, and their ignorance of our manners and customs, was universal, and affected almost every trade and profession, as well as technical terms used by us, as shall fully appear in the two succeeding chapters. At last, such is the force of custom and habit, I became as well pleased, and answered as readily and civilly to the appellation of quack and manslayer, which I received from Tsonnonthouan and his brother Indians, as I do, or am now, with the title of doctor, and sometimes my lord doctor, which I get from my neighbours in a country village, whither I carry my wife and family to reside during the summer months, and where I give my advice and assistance in physick and surgery gratis to the poor.

However

However highly pleased I certainly was with the alteration of Tsonnthouan's temper and behaviour to me, and how much delighted I might be with his company and conversation, I was yet much more so with the speedy progress I found I had made in his cure, from the time I had entered him upon what might be called a course of brandy. His wounds now digested charmingly, and instead of a thin sanious ichor, they discharged a fine laudable pus; the callus was observed to sprout gradually from the opposite periosteum of the fractured bones, and in a short time united them firm and strong. I congratulated Tsonnthouan in the sincerest manner on this favourable change of symptoms: he thanked me very civilly indeed, but at the same time imputed every thing, and gave the praise of all, to the manitou; at which I was not then surprised, as such expressions and such practice is familiar with ourselves on the like occasions. In a word, in about six weeks after I administered brandy, he grew so well, that he was able to walk with a little support, and in a few days more the fractured limb was become equally strong with the sound one, without any deformity, except a little protuberance

tubercle at the union of the bones, which is hardly ever to be avoided.

Thus have I given a brief account of my practice in the case of Tsonnonthouan ; the most remarkable thing in which was undoubtedly the great and surprising alteration which his drinking brandy made in his favour : an incident which entirely justifies an observation I already made, namely, that if I had not adopted the practice of the Indian physicians, if I had been able to effect a cure at all, which is much to be questioned, it must have been with infinitely greater difficulty. But how to account for this extraordinary phenomenon from any of the theories or principles of medicine established among us, I leave to those who are better versed in them than I pretend to be.

Tsonnonthouan was no sooner recovered than he repaired to the huts on the banks of lake Michigan, where he had deposited the hides and wool of the buffaloes killed by him in hunting, and carried them to the village where I still was. I imagined he had done this with an intention to satisfy me for curing his fractured limb, and my attendance on him during his confinement ; but he took no notice of it, and I, restrained by modesty, declined
to

to mention it. On the contrary, I found his intention was to place his goods in greater safety, and then go a hunting in order to increase his stock, the time of his widowhood, if I may so call it, and of which he gave me an account, being not yet elapsed. In his present hunting expeditions he was accompanied by some of the Indians of the village; and they were eminently successful, particularly Tsonnonthouan, killing great quantities of beaver, deer, elks, and even some bears; all which good fortune Tsonnonthouan, like a devout and religious person, attributed to the benevolent influence of his manitou the red rag, and consequently grew extremely fond of it, and attached to it. By this means he became possessed of a very valuable stock of hides and skins, great part of which he disposed of as occasion served among the French and English; of whom he got in return, brandy, ammunition, blankets, shirts, tobacco, vermillion, and other commodities held in request among his countrymen the Round-headed Indians, to whom, the time when he might honourably hold conjugal intercourse with his dear Sasteratfi being near at hand, he proposed soon to return. Accordingly he fixed a day for his departure,

ture, and spent the intermediate space in taking farewell of his friends and acquaintances, of whom I had the honour and happiness to be one, which he did to all, particularly myself, with great tokens of love and affection: however, I was greatly surprised that he made not the least offer of any acknowledgment for the great pains I had been at in his cure, nor ever indeed desired to know what demand I had on him; which was pretty large, considering, that as he had demanded and taken brandy as a medicine, I intended to charge the quantity I supplied him with at ten times the current market-price, which I think is a very moderate surgeon or apothecary's profit. I gave him several broad hints to rub up his memory about this affair, which I imagined he had forgotten: but he either did not, or would not, understand me. At last, seeing a day fixed for his departure, that I might not be wanting to myself, I made in plain terms a demand on him for payment for the cure of his fractured limb. He stared, appeared surprised, and desired me to explain myself. I told him, that, having broken his leg, and a great inflammation having come on, he must thereby have remained a cripple all his lifetime, if not,
 which

which is most probable, died a miserable death, unless the latter had been resolved by the fomentations of antiseptic herbs, and the former united by means of the eighteen-tailed bandage, which I applied. "Quack, replied Tsonnonthouan, seeming somewhat angry, of your eighteen-tailed bandage I know nothing; it may be your manitou, it is not mine. I did not pray to your eighteen tailed bandage to send my brother Indians to my relief, when lying helpless in a desert place, neither did I pray to it for my cure, nor for its assistance in my hunting, wherein I have been lately so eminently successful; no, I supplicated my own manitou the red rag, and to his favour and tender mercy I am indebted for all those benefits: I owe nothing to your manitou, and I will not give you so much as a beaver's tail while thus you derogate from the honour of mine."

Such a speech I did not expect, and I knew not what answer to make; but finding that he mistook the eighteen-tailed bandage for the God that I worshipped, I could not help telling him, perhaps, in the simplicity of my heart, that the God I worshipped, or, if he would have it so, my Manitou, was the sole omnipotent and invisible

invisible Being, who created and still governs the universe, through whom all things exist, through whom I myself moved, breathed, and had my being; through whom he, and all other creatures, did the same; and to whom, and not to his red rag, he, in particular, was indebted for his happy recovery from the late unfortunate accident that had befallen him. This, instead of mending matters, rendered them much worse. Tsonnonthouan coldly made answer: That now, by my own confession, he owed me nothing, and, therefore, would give me nothing; but, that if he owed any thing to the invisible Manitou, he would pay him as soon as he could see him. I was both extremely nettled, as well as disconcerted, with this severe and unexpected retort; I could not help saying some very affronting things to Tsonnonthouan, which he returned with interest, and a bout of irritating altercation ensued betwixt us, with the particulars of which it is needless to trouble my readers; at last, I told him, that if I had him under the English government, I would work him so as to have entire satisfaction of him; that I would give him in my bill, then arrest, and oblige him to stand trial, where he would be surely cast
to

to the whole amount, as well as damages and costs of suit; and then, if he did not pay, he must rot in a jail. Tsonnonthouan did not understand one word of this; for the Indians have neither civil nor criminal law amongst them: therefore being ignorant of the nature and purport of my threats, he more civilly than I expected, desired me to explain them: which I complied with in as few words as possible; and then he made such uncommon, and in my opinion, so strikingly just observations on law, courts, judges, juries, lawyers, attornies, bailiffs, hangmen, &c. that he turned me off my purpose, and almost disarmed my resentment; so that we parted much better friends than might have been expected from the former part of our conversation.

I may, perhaps, take another opportunity, to give some account of what past relating to the law: suffice it at present to observe, that on mature reflection I resolved not to be put off so, or lose my pains and labour, for what might be called a song. Suspecting that Tsonnonthouan might now be doing, what we Christians have sometimes been known to do, in not dissimilar cases, i. e. make pretence of his manitou to elude payment of a just debt,
for

for religion is a most excellent cloak for all manner of roguery, I concluded to consult on this affair with my landlord the Indian, at whose cabbin I lodged and kept my store, who was certainly better acquainted than I could pretend to be, with the manners and temper of his countrymen, as well as the nature of the manitou religion, he having once worshiped manitous himself; but being now by my good offices and pious endeavours, happily converted to Christianity, as established in the church of England, I knew, on that account, he would give me his opinion candidly, and without prejudice. On advising with him, he told me very honestly that Tson-nonthouan was in all probability sincere in what he said of his manitou; but that whether he was or not, now he had made such a pretence, I had nothing to expect from him on account of his cure; that indeed when he was confined to his mat, I might easily have contrived to put him out of conceit with his present manitou the rag, and persuaded him to adopt the eighteen-tailed bandage for its successor; in which case I might have got whatever I asked for it, even to the amount of all he was worth, as, not being an Indian, I was not obliged to part with it for nothing;

thing ; but it was now too late to think of that, he having contracted such a fondness for this rag, on account of his late success in hunting ; that therefore the only method I had left, was to ask payment for the brandy, wherewith I had supplied him, merely as a commodity which he then wanted, and could have got no where else, leaving at the same time the price to his own generosity.

On considering this advice of my friend and landlord the Indian, which seemed to be candidly and honestly given, I determined to follow it punctually. And here, I hope, I shall be forgiven, and not reckoned an irreligious or hypocritical person, faults I will venture to say the most directly opposite to my real and established character, if in this article, and in order to obtain my just right, I soothed Tsonnonthouan's humour, and complied with his weakness so far as to consent the glory of his cure should be attributed to his own manitou. Taking the first opportunity to see him, I made acknowledgements for my warmth and heat the day before ; I disclaimed all pretensions, either in my own name, or that of the eighteen-tailed bandage, to the honour of his cure ; but freely consented, if so he pleased,

fed, it should be entirely attributed to the red rag: then I asked his pardon in the humblest manner for presuming to threaten him with the law on that account. Having made this preface, I told him I hoped he would consider me for the brandy I had supplied him with, which being a commodity I had reserved for my own private use, I would not have parted with on any account, but to oblige such a friend as himself. "Most illustrious quack, most excellent manslayer, replied Tsonnonthouan, in the highest good humour, as appeared by his voice and manner, I have been long looking for an occasion to testify my regard and affection for you, without dishonour to my manitou, who, I know, is a jealous manitou, and would be offended at any one who should claim a share in the glory of my cure; I am glad you disclaim any such presumption, and that you have mentioned the brandy, which gives me an opportunity of showing the sincerity of my intention, without disobeying my manitou; let me have, then, what brandy you have left, and I shall pay you whatever price you ask." I told him, he was extremely welcome to the small quantity remaining, and that I left every thing to his own generosity. "My dear quack, re-
turned

turned he, say no more, but go home to your cabbin, and you shall hear from me soon." Accordingly I did so, and in about an hour's time, I received from Tson-nonthouan so great a quantity of buffaloe's wool, and beaver's skins, that I was amazed at his liberality. I carried his present afterwards to Philadelphia, and disposed of it at so good a market, that I question much, if I should have been so well paid, had I attended on the first peer of the realm, or even set a fractured limb of majesty itself.

When any misunderstanding arises between two friends, owing to the offended friend's misapprehension of the conduct or principles of the friend offending, if it is afterwards found to proceed from a mistake, and that on the contrary the conduct and principles of the person suspected were more fair, honourable, and even generous than could be required, it is impossible, in such a case, but the suspecting friend, if he ever deserved the name of friend, or has the least honesty of heart, must feel the deepest remorse for his injurious thoughts, that his former regard and affection must return with a double strength, and their mutual friendship be more firmly rivetted and established

blished than ever. This was precisely my situation with respect to Tsonnonthouan. I saw indeed, and lamented his weakness, in entertaining such an enthusiastic attachment and veneration for a senseless rag; but, considering that it was really a matter of religion with him, and reflecting on even greater follies of the best and wisest of men on that score, it did not one whit abate my esteem for him; on the contrary, I perceived, that in all matters where his manitou or religion was not concerned, he was not only a man of sense, abilities, and penetration, but a person of the worthiest, most friendly, and generous disposition, in the world. But I could not forgive myself for nourishing suspicions so injurious to his honour, and for imagining that he made a stalking horse of the manitou, to elude the payment of my just demand; I was infinitely more troubled that I had rashly communicated those suspicions to my landlord; I besought him, in the most earnest manner, to keep them an inviolable secret from Tsonnonthouan; and when I reflected on his noble and munificent bounty to me, then before my eyes, and above all, on the frank and generous manner in which he had presented it to

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me, I found my honest heart so affected with gratitude, that I thought of going to throw myself at his feet, and deprecate his forgiveness for the injustice my secret thoughts had done him; but his speedy departure prevented this step. Early next morning he came to my cabbin in order to take his leave of me, attended by two Indians, who had agreed to assist him in transporting his effects to his native country, the canton of the Roundheads. I immediately gave him every drop of brandy I had remaining, amounting to about ten gallons, in a keg of the same size. Though he had agreed for this before, and had also paid me for it, as well as for all he ever had or I could charge him with, in the most liberal and munificent manner; yet he forced me, on pain of affronting him, to accept of two very valuable beaver skins; then taking a pair of scissars, he clipped off a piece of the rag his manitou, and presented me with it, the highest compliment an Indian could pay to his friend, desiring me to keep it in remembrance of him. I accepted of it, and have hitherto, and ever shall, religiously preserve it as a memorial of my worthiest friend, without danger, I hope, of thereby incurring the imputation of superstition,

superstition, or being infected with his manitou worship.

We now parted with testimonies of the tenderest and sincerest affection and regard on both sides. I besought Tsonnonthouan to write me, for he could write as well as speak English, an account of all his transactions in his journey homewards, of his reception in his native country, and his adventures there, which he faithfully promised to do by the return of those Indians who went with him. Then they embarked in a canoe on the river Ohio, whose course, sometime before it falls into the Mississippi, lies very near the canton of the Roundheads, and paddled away so fast that they were out of sight in a moment.

Soon after, having finished all my business, and being moreover enriched beyond my expectation by Tsonnonthouan's liberality, I returned to Philadelphia, where I had been about a year and a half, when I received a letter from Tsonnonthouan, according to his promise, by the above-mentioned conveyance. He was not acquainted with our chronology, or method of reckoning time, so it was not dated; but it appeared to have been written somewhat less than a year after I

parted with him ; for it seems he was about twenty days in his return, after which forty days elapsed before he cohabited with Sasteratfi, or, indeed, could lawfully or honourably do it ; and when he set out on his journey to the canton of the Otchagras, or Stinkards, whither he was invited by a solemn embassy the day before this letter was finished and sent away, Sasteratfi was then very big with child, and expected every moment to lie in. I was sorry, on perusal, to find that this worthy man was not so happy in his domestick concerns as could have been wished, or, indeed, he deserved to be. But I was glad, at the same time, to see that he bore circumstances, under which an European spirit would have been very uneasy, with a patience and resignation truly admirable, whether proceeding from his own particular temper, the character of his nation, or philosophy, I shall not pretend to determine. As this letter is a singular composition of its kind, being the first that Tsonnonthouan ever wrote, before his original notions were warped, his knowledge improved, and perhaps his principles debauched by any great acquaintance or communication with our customs and manners, I chuse to insert it entire;

entire; and the more so, because it contains a distinct account of all those transactions which I intended should have been the subject of the ensuing chapter.

C H A P. VIII.

Tsonnonthouan's letter to the editor, giving an account of his reception at his return to his family. Of Sasteratfi's intrigue with the reverend Doctor Chikamichabou. Of the wonderful qualifications of Chichikoné, the doctor's dog, which he makes a present of to Tsonnonthouan. Of their conversation about religion. The reason why the doctor parts with his dog; and the ancient and modern state of divinity among the Indians. Tsonnonthouan makes some remarks on language. He proposes queries to the editor, to which he desires an answer, as also a supply of brandy and blankets. He declares his intention of setting out for the canton of the Stinkards, to which he is invited by a solemn embassy in order to cure an old woman. Some account of the editor's answer to Tsonnonthouan's letter.

TSONNONTHOUAN's letter was directed and contained as follows.

“To the most illustrious quack and most excellent man-slayer, B— B—, at the canton of the Miamis, Tsonnonthouan, a Rounheaded Indian, wisheth health and prosperity.

“ This being the first time I ever attempted to put a talk into writing, I hope on that account you will excuse all my awkwardness and inaccuracy. I swore by the manitou I would comply with your request, and send you a written talk, and I shall never forfeit my word to him, or to you. From the time I set out, I was as many days as I have fingers and toes, in reaching my native country, the canton of the Roundheads. We delayed some space in hunting, wherein, through the favour of the manitou, we were very successful. I intended to have spent a longer time in that exercise, because the period was not yet come, when I could enjoy conjugal felicity with my beloved Sasteratsi; tell freely, good quack, if my talk is according to the delicate idiom of your's. But a certain impatient weakness hurried me on; that cunning two-legged beast man, is ever frail and foolish, where his female is concerned; there indeed lies his tender part, where he is easily wounded, and always conquerable. I was unhappy till I
saw

saw my Sasteratfi ; yet seeing her, I knew I should be much more so. To fly from a present misery, I rushed with my eyes open into a greater. For this inconsistency, common to the beast, account consistently, if you can, most illustrious man-slayer. It was almost dark when I arrived at our village, I entered my own cabin unperceived by any, Sasteratfi was not there, but I found my son rolling among the ashes ; I knew him to be so, for he was a fine chopping boy, as like me as he could stare, only his head was not spherical like mine, but shaped like yours or his mother's, who you know is not a Roundhead. It was then for the first time I found the paternal storgé strong upon me. I know not how to describe it. It was a painful sensation, but still infinitely more pleasing than painful. However, I was vexed at the shape of my son's head. I had left a strict injunction with his mother to reduce it to a spherical form, but perhaps she knew not the way, or was prevented by some other engagement ; unassisted by dreams, my heart even then foreboded something, and my fears proved but too well founded. It was now too late to attempt a change, the bones of his head were become too firm to be reduced to the

proper form; yet I determined to love, cherish and breed him up as my son, notwithstanding his head was not round. Soon after Sasteratsi came in, attended by Chikamichabou the principal juggler of our canton. Her eyes and looks testified an extreme joy at seeing me; but we were mutually prevented, by the severity of our customs, from flying into one another's arms and embracing. The juggler, who, I have told you, is violent for the strict observation of old usages and customs, originally I believe the invention of jugglers, told me this was not a proper or a decent time for me to be in the cabbin with my wife, as my young son was not as yet weaned; at the same time he offered his own cabbin for the accommodation of myself and two friends, till I could lawfully cohabit with my wife. We accepted it, and being fatigued, retired immediately to rest. Next day there was a great feast for joy of my arrival, with the particulars I need not trouble you; it ended as usual: in the course of which I learned the true spring of Chickamichabou's civility; I suspected it before, but it was now confirmed to me past a doubt: indeed the parties themselves were at no pains to conceal it. To keep you no longer in suspense, this
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juggler and my wife lived together, and had done so ever since my departure. I have got over the prejudices of my education so far, as to think it a strange custom which prohibits a man's conversing with his own wife while giving suck, yet suffers either to converse with any one else they please. Ungrateful Sasteratfi! that I might preserve inviolable my conjugal fidelity to thee, that I might even avoid all possible temptation to do otherwise, I banished myself from the society of women, hunting in woods and desarts, for the support of thee and thy future family. How have I been repaid! But I repent not. When a man loves one woman truly, all others are indifferent to him. May I do what is right in my own eyes, whatever others do. I am sensible, illustrious quack, I have imbibed those notions from reading your speaking cloths, and conversing with you and your countrymen. But if I feel as an European, I must bear like an Indian. How would my countrymen laugh at me, in what sport and utter derision would they hold me, should I, on this account, be divorced from Sasteratfi, or even appear to take her intrigue in the least amiss? It would be still worse if I should challenge Chikamichabou, and we

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should meet to blow one another's brains out. I am told such things are common among the beasts in your country. Yet if a divorce was in my power, I could not avail myself of it; there is a certain inexplicable charm * about Sasteratfi, which binds me irrevocably to her. Were she to be unfaithful with many besides Chikamichabou, I could not resolve to part with her; I could not indeed. Yet I could have wished she had chosen any other partner in an intrigue besides this juggler. I shall never forget his insisting so strenuously Sasteratfi should submit to an inspection, and his preparing to scalp and tomahawk her on her refusal; neither shall I easily forgive him for his injurious suspicion, that when the tokens of virginity at last appeared, they were not genuine, but proceeded from the bull's pizzle. Sasteratfi ought to have been equally offended, and yet she has forgiven him; I now perceive their present good correspondence must have taken rise from his curing her of that contraction in her limbs. I was myself to blame; had I been less attached to my late manitou the bull's pizzle,

* The nature of this charm will be explained in the story of Tribulation T'other-world.

zle, there would have been no occasion for his interposition.

“ There were yet many days to run, twice as many as from the time I left you to my arrival here, before I could safely cohabit with Sasteratfi. In the interval I was not able to endure my misery, seeing another in the arms of Sasteratfi, and not daring to be there myself. Perhaps, if the juggler had been married, spite of all my resolutions to the contrary, I might have endeavoured to divert my chagrin with his wife; but he having none, I found no remedy but absence; therefore proposed a short hunting match to my two Indian friends, which they agreed to. Having not got another dog since I lost my last on lake Michigan, Chikamichabou very kindly offered me the loan of his, said to be a very extraordinary animal. We were wonderfully successful in our hunting; you cannot imagine what prodigious numbers of bears, and other wild beasts, we killed by the dexterity of the juggler’s dog, and the favour of my manitou the red rag, both of which have acquired great and universal reputation on that account.

“ At my return I found my boy was just weaned, Chikamichabou was now living in his own cabbin, and Sasteratfi was

waiting impatient to receive me in mine. At last I imagined I should be happy, and I was not deceived. I found no alteration in Sasteratfi from what there was before; at least, if there was any, it certainly was not owing to the juggler: Then why should I make myself unhappy at what passed between them, since it has been attended with no consequences? Jealousy, I maintain it, is a distemper not natural to the beast, but contracted by his overweaning folly and refinement on pleasures. It is infectious like the p-x, and the little I had of it was got in my short intercourse with you and your countrymen. Henceforth I shall banish this superfluous addition to mortal inquietudes. Sasteratfi is now again pregnant, and if she is safely delivered, and the child lives, another estrangement from the arms and mat of my beloved spouse must be the consequence. Most illustrious quack, would you chuse to supply my place, and act as my deputy or substitute, for I am afraid Sasteratfi will not be able to live without one; believe me, a finer woman cannot lie by the side of a man. If this proposal is agreeable to you, I shall contrive to exclude Chikamichabou; and yet she is fond of the juggler: t'other morning she told me

me she had dreamed our young son was called Chikamichabou. I had not, on the instant, a stronger dream to oppose against her's, and, if I cannot persuade her otherwise, Chikamichabou must be the name of my eldest son.

“ I have ever since our last coming together, lived very happily with Sasteratsi, for what can be more delightful than a mutual union and consent of hearts? She behaves with the greatest prudence with respect to Chikamichabou; they are never observed to speak to, or take the least notice of, one another. Yet this juggler is extremely civil, and takes great pains to oblige me. On my commending his dog for his dexterity and excellence at hunting, he made me a present of him. And yet this is the least valuable of his qualifications to a juggler. I know, if he ever attempts it, it will cost him a great deal of pains and trouble to train up another to be fit for his purpose. I shall give you a particular account of the extraordinary properties of this dog, which will naturally introduce an account of the ancient and modern state of juggling among us Indians; a thing, I believe, you will be very curious to know, and which my present intimacy with Chikamichabou, the
most

most learned and experienced of all our jugglers, has given me great opportunities to be fully acquainted with. I hope you will be equally communicative with respect to the state of juggling amongst you Europeans, if you have any amongst you; and I have heard that no country can subsist without jugglers, or juggling, of one kind or other.

“ This dog, then, of the juggler Chikamichabou’s, besides being an excellent hunter, has the most perfect scent imaginable. If you drop any thing in the midst of a forest, were it a day’s journey off, send him back, and he will bring it to you without delay. Is any thing lost or missing in the canton, at command of his master he will find it out; if stolen, the thief who stole it. Is any one suspected of theft, and the thing missing cannot be found, this dog, under the direction of the juggler, either acquits or condemns. If, after smelling at the suspected person, he turns about and lashes him with his tail, he is held guiltless; but, if he lifteth up his leg, and maketh water upon him, this action is equivalent to a conviction by many witnesses. Let a whole nation of Indians stand round in a ring, and all throw their manitous into one undistinguished heap,
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this dog will pick them out one by one, and restore them, without once mistaking, to their right owners. But his most extraordinary property consists in imitating, with an astonishing exactness, almost every trick and action of the more cunning, and, therefore, more mischievous and powerful fellow beast, called man. At the word of command he will creep under a string, or leap backwards and forwards over a stick; he will walk erect like a man on his two hinder feet, or he will lie down on his back like a woman, spreading his legs, and wagging his tail. Yet his most admirable dexterity lies in counterfeiting every distemper and disorder incident to the human species: this quality is of the greatest consequence, and makes him most valuable to a juggler. At the word of command he becometh lame, blind, deaf, or falleth down in convulsions, foaming at the mouth, and is then said by the juggler to be possessed by an evil manitou, or by what you call a devil; nay, if the juggler pleases, by a whole canton of devils. At another word, the evil manitou, or manitous, are expelled, and he recovereth his senses, his limbs, his eyes, and his ears. When he acteth the lame dog, no blows can make him go faster, or use his crippled limb; when he acteth

acteth the blind dog, you may aim a lighted brand at his eyes, and he will not wink ; a tomahawk at his head, and he will not stir ; at other times he runneth madly about, knocking himself down against every post in his way, without so much as missing one ; again, when he representeth the deaf dog, a whole nation of Indians may beat the Chichikoué, and sing the war-song and the hollow close to his ears, and he never taketh the least notice, or seemeth to hear it ; he is so remarkable for acting this part to admiration, that he has got, from common use, the name of Chichikoué, to which he readily answers, though that was not his original appellation. But to conclude, Chichikoué's greatest master-piece, the deception which he is most celebrated for performing in a dexterous manner, is the imitation of death, and his wonderful perseverance in that imitation. At a certain signal from the juggler he immediately falleth down in an agony, and with the greatest exactness goeth through all the different processes of dying ; and, at a proper time, lieth quite breathless and motionless, with his eyes fixed and staring in his head ; soon after which his body becometh totally rigid and stiff, and then you
may

may tofs and tumble him about as you please, without his betraying the least sense of life or motion. When this farce hath been played over a sufficient time, so that every one not in the secret must be convinced of the reality of his decease, at another signal given by the juggler he starteth up, and runneth about sawning upon him and all the rest of the spectators.

“ Such are the feats, which at all times, and on the shortest warning, can be performed by Chichikoué, lately Chikamichabou’s, but now your friend Tsonnonthouan’s dog. The juggler must have been at infinite pains in training him up to so many difficult exercises; he has taught me all the different signals and watch-words agreed on and settled between himself and Chichikoué, who has already, under my direction, gone through all his several tricks with a readiness and dexterity perfectly surprising: but I cannot conceive, not I, of what use such qualifications can be to me, unless, perhaps now and then, to divert my friends. Yet I know, most illustrious manslayer, that your curiosity will be greatly moved, to learn of what use he could be to the juggler; and being useful, and having been
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at such trouble to breed him up, why he came to part with him. Your curiosity is laudable, my good quack, and it shall be gratified to the utmost of my power.

“ You must know then, that from time immemorial, as many years ago as there are stars in the firmament, it hath been an established custom, at certain festivals and stated seasons, such as the new and full moon, for the jugglers of a canton to assemble all their people around them, who on that occasion are commonly called the jugglees, and then to cause their dogs to play over, and exhibit, all the aforesaid feats, for the dexterous performance of which Chichikoué is so remarkable; and the master of that dog who, in the opinion of the majority of the jugglees, is reckoned to exhibit in the most perfect manner, is installed in the office of chief or arch-juggler; which office has been ever known to be bestowed without favour or affection, and with the utmost impartiality. This, I assure you, my good quack, is a faithful account of juggling in general, as it has been practised among us Indians from, I believe, the beginning of time; and I shall now proceed to inform you wherein modern juggling differs from the ancient, according

ing to the lights I have had from Chikamichabou, the most learned and the most experienced of all our jugglers. In the days of antiquity, long before my memory or the memory of my fathers or grandfathers, those feats performed by the dogs of the jugglers were universally reckoned among the juggles to be performed by the immediate agency of the great Manitou, who, among the Algonguins is a hare, and among the Hurons a beaver. Those feats had then another appellation appropriated to them, which I have heard from Chikamichabou, but it is now utterly obsolete, and therefore entirely unintelligible to me; the juggler has indeed endeavoured to explain it, for which purpose he has been obliged to use a variety of circumlocutions, and as far as I can pick out his meaning, or render it into your talk, it must have signified a supernatural thing, or a violation of the course and laws of nature, brought about by the will and agency of the manitou. It is impossible to conceive, Chikamichabou informs me, in what veneration our jugglers were held among the people, as long as the opinion of the feats performed by their dogs continued to be so favourable: their power and authority were equal to that veneration. It was not then as now-a-days, when
every

every Indian may chuse what manitou he pleases, discard it when he has a mind, and adopt another in its stead. No, on the contrary, no man could have a manitou without the consent and approbation of the juggler, or unless it had been picked out by him; nay, he was obliged to discard it at the pleasure of the juggler; and substitute in its stead whatsoever he thought fit. When the jugglers wanted to punish any one who had offended them, they took away his manitou, and would not suffer him to have another until he had made an atonement for his offence, and appeased their wrath, which was seldom or never to be done without rich and valuable presents. Amongst nations so devoted to their manitous as the Indians always were, and whose greatest misfortune, even now, is to be destitute of a manitou, you may easily conceive what influence such a practice must create to the society of jugglers, and what power and riches they must acquire thereby. Agreeable to this, in those ancient times, the jugglers were also called by another name; Chikamichabou has told me what it is, but I never remember to have heard it before, and, I am sure, it must also be entirely obsolete, and out of date. Chikamichabou hath explained its meaning

meaning to me, for which I was utterly at a loss; and if I may believe him, it imports, that the jugglers were ambassadors from the great manitou, his deputies, substitutes, or agents.

“ Of a certainty, most illustrious quack, when such gross delusions could pass upon a people, when a parcel of beasts, no better than their fellow-beasts, could assume to themselves, and obtain such high pretensions and titles, those must have been the times of the utmost barbarity, superstition, and ignorance. But my friend Chikamichabou totally differeth from me in this sentiment; on the contrary, he maintaineth they were the times of true faith, holy orthodoxy, and pious reverence for the manitous. But, being a juggler, we must allow him to talk as a juggler. I must own, however, that in order to account for this surprising alteration, which hath happened not only in the sentiments, but even in the talk of our ancestors, recourse must be had to probability and conjecture; for I have not been able to prevail on Chikamichabou to be so explicit on this article as he had been on others. Yet, from the hints he hath inadvertently dropped, his only faintly contradicting what I advanced upon the head; but, above all,
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from what escaped him, when he lamented to me the decay of juggling, and the credit of jugglers, I am convinced in my own mind, that the following account I shall give you of this affair, is well founded.

“ I suppose then, that in process of time our ancestors had their eyes opened, and coming to discover the real nature of those feats, which were called, and imposed upon them, as things above and beyond the course and powers of nature, and as the immediate operations of the great manitou, they began to call them by their true and proper names, which they still bear, even unto this day. These names are juggling tricks, or leger-de-main tricks, at least our Indian terms cannot be otherwise translated into your language. These terms prevailing and becoming universal in their use, by this means the former word grew obsolete, and in time perfectly unintelligible, and of course the ideas originally annexed to it were forgotten and utterly obliterated. After all, most illustrious quack, I know **not** what to say of your word miracle I have **been** at great pains to comprehend **what** pompous ideas you affix to that term ; and if I know any thing of

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etymology, which you are sensible I have studied, your word miracle, in its original meaning, cannot have differed much from our word leger-de-main trick ; at least in propriety of talk, I cannot understand any thing else by a miracle, than a thing that is wondered at ; and the beast man, especially when ignorant, which he commonly is, as readily conceiveth profound wonder at a leger-de-main trick, performed by a juggler, as at a supernatural trick, performed by a manitou. From hence it appears, that you Europeans must differ from us Indians in the management of your talk ; you change the primitive meaning affixed to your words, which we never do.

“In the same manner, I imagine, it must have happened to the performers and exhibitors of those leger-de-main tricks. As soon as their real nature came to be found out, or at least soon after, they must have lost their ancient honourable appellation, if an appellation can be called honourable, which they never deserved, and was bestowed on them by ignorance and superstition. Instead of the term importing ambassadors, ministers, or deputies, of the great Manitou, they must now have been styled truly and properly jugglers ; which name becoming universally prevalent, the
former

former grew obsolete, and was by degrees totally banished from our talk. It is very easy to conceive, most excellent manslayer, that by this revolution in the language and opinions of the jugglers, the credit and authority of the jugglers must have been greatly impaired ; and it was most probably about this period, and in consequence of this change, that they lost their ancient power of the election and reprobation of the manitous : henceforth I suppose every Indian acquired the privilege of chusing his own manitou ; a privilege they are now extremely fond of, and would on no consideration part with.

“ You will be apt to enquire, most illustrious quack, when affairs were reduced to this situation, how such a thing as juggling, or such persons as jugglers, came still to subsist amongst us ? and what use or occasion we have for them now ? I shall gratify your curiosity. In the first place, they always have acted, and still continue to act, in the capacity of quacks or manslayers ; though that is only in the beginning of a distemper. Among us Indians every distemper proceeds from an evil manitou, or an angry spirit, and none but a juggler hath power to expel the manitou, or appease the spirit. After that

that is done, the patient is turned over to the manslayer. An instance of this you may remember I told you happened to myself. When I had fallen into a most cruel distemper thro' the anger and revenge of the spirit of the bear I had killed, the said spirit was appeased by the juggler Chikamichabou, and the distemper was afterwards cured by the quack Onanguice, and his brethren, who prescribed the apprehension of Sasteratfi. Again, tho' they have it no longer in their power to make us alter our manitous as they have a mind; yet, when consulted on certain distempers, they frequently enjoin a change of manitous, which is almost always complied with; of which I have likewise given you an example relating to myself. In the next place, when we want a change of weather, from rain to sunshine, or from sunshine to rain, we apply to the juggler to procure it: if he accepts of the office, we pay him liberally if he succeeds; but if he fails, we beat him soundly, and sometimes put him to death. In the last place, as you are sensible it is the nature of the beast man to continue in the old tract wherein he has once been engaged, they still play over all the above-mentioned

leger-de-main tricks with their dogs as usual; and, at the end of every feat, the jugglers never fail to cry out, with great seeming pleasure and applause, "A leger-de-main trick! a leger-de-main trick!" nay, they have added some supernumerary deceptions, which I hardly think could have been deceptions, even in times of the most profound ignorance, such as pretending to bring a dead animal, particularly a bear, to life again, which is performed by blowing with a pipe into his mouth or anus, till some motion or other is produced: on which the jugglers call out as usual, "A leger-de-main trick!" yet nobody is deceived thereby, but all appear to be thoroughly acquainted with the real state of the case, tho' it seems old forms and customs must be adhered to. By some hints which have inadvertently dropt from Chikamichabou, I have learnt that he has been for some time tired of exhibiting those tricks, as he acquires no credit or authority by them, and has therefore made me a present of his dog Chichikoué; and consequently such an exhibition can no longer be expected from him.

"I am now to inform you, most illustrious quack, that, in my communicating those my conjectures concerning the alterations that have happened in the state
of

of juggling to Chikamichabou, he gave me an answer which confirmed me in the notion that I was well founded in them. "Tsonnonthouan, said he very seriously, I perceive you have some how or other got into the secret; therefore I shall speak to you without disguise, and will not pretend to conceal any thing from you. You must know, then, that I think our ancient jugglers, since, in conformity to the established mode of speech, I must now call them so, have been very imprudent in their conduct and proceedings. As soon as they perceived scepticism and infidelity beginning to spread among the jugglers, or saw the least danger that the real nature of the leger-de main tricks they performed would be discovered, they ought immediately to have desisted from exhibiting such tricks; they ought to have told the people, that the great manitou had ceased working any more supernatural tricks, because the end originally proposed by them was already obtained, namely, a sufficient reverence implanted in the minds of the people of the power of the manitou, and a sufficient veneration for the characters and authority of his deputies and ambassadors the jugglers. After this they ought to have employed the days set

apart for shewing their tricks, in giving the people juggling talks on the wonderful nature of them, on the power and goodness of the manitou who wrought them, and on the holiness and sacred character of themselves, by whose agency they wrought. By this means there could have been no opportunity to find out their real nature, at least by the bulk of the jugglers; and if any came to suspect it, and publickly declared their suspicions, they ought to have been branded as unbelievers, and despisers of the great Manitou, and then condemned to the square, and burnt to death without pity or remorse. At the same time the jugglers ought to have asserted, in the boldest and most publick manner, that all the arguments of our adversaries were most futile and nonsensical; that they were indeed only quibbles, which had been repeatedly answered to the conviction of all men, and confusion of the infidels themselves, who, they might have added, never failed to retract and repent when on their death-mat, and also to confess the justice of their sentence when brought to the square. When they were in this strain, in order to blind the jugglers still the more, they might have challenged their enemies to do their worst,
and

and to bring out their strongest arguments against them, engaging their solemn word they should do it safely without dread of punishment ; but that if any were so hardy as to accept this challenge, and they found their arguments too weighty, and too well furnished with wit and reason, they might, notwithstanding the above-mentioned promise, bring them to the square, and burn them to ashes ; the last and never-failing proof of conviction and confutation. Had this method of procedure been followed, continued Chikamichabou, in all probability juggling and jugglers would have still retained their primitive honourable appellation and credit : but, as matters now stand, juggling is a profession not worth adhering to, at least the exhibiting those leger-de-main tricks can serve no good purpose. For my part, I am determined to give it over, and therefore, Tsonnonthouan, have presented you with my dog Chichikoué : he is an excellent hunter, and in that capacity may be of use to you ; in his other capacity, he can be of none to me."

" Thus, most illustrious quack, have I given you what lights I can, and from the best authority, that of Chikamichabou, into the changes which have happened in

the state of juggling among us Indians. One good turn deserves another. Therefore I desire you will give me information of the state of juggling in your country; and particularly I expect a distinct and a faithful answer to the following queries. Did your jugglers ever exhibit any leger-de-main tricks, or tricks any way similar to those exhibited among us? Do they continue such exhibition still? Have your jugglers found out the real nature of it as yet? or do they continue in the same state of ignorance and superstition our Indians were in at the beginning of time? Or have the jugglers done as Chikamichabou would have advised? Have they given over exhibiting their tricks, alledging that the manitou had ceased working any more, because they were no longer necessary? And do they now harangue upon them to the jugglers, at stated times, in their juggling talks? Have you any infidels or unbelievers among you? What treatment do such persons receive from your jugglers? Do they answer them in the square at once? or do they challenge them at argument, and when they find they profit not that way, do they confute them by fire and faggot at last? One question more, and I have done :

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Have your jugglers any other name than that of jugglers? or do you give them the appellation of ambassadors and ministers of the manitou, or something equivalent? and further, would they be offended at the name of jugglers? This puts me in mind that you yourself was very much chagrined at my calling you quack and manslayer. On Chikamichabou's informing me that the jugglers had once another name, remembering what passed betwixt us, I asked him if the quacks had ever had another name also? he told me that they once had, and that it signified persons acquainted with the secrets of nature, and deeply skilled in the art of healing diseases; but that this name was now become utterly obsolete and unintelligible as well as the other. To be the more confirmed, I enquired of the quack Onanguice, who returned me the same answer. Thus you see, most excellent manslayer, that I neither did then, nor can now intend to affront you. It is the idiom of our talk.

“ Thus far had I gone, intending soon to have sent you this written talk, by the hands of my two Indian brethren who accompanied me in my return homewards, but an accident has hastened it. This day

a solemn embassy has arrived from the canton of the Stinkards, requiring my presence there as soon as possible, in order to play a game at the platter, for the recovery of a venerable old matron greatly regarded by her brethren, which remedy has it seems been prescribed by the most eminent quack of the canton. I expect to be successful in curing the old mother, through the power and goodness of my manitou the red rag. I am obliged to set out in a few hours, in company with the Stinkard ambassadors. I shall only take my dog Chichikoué along with me, leaving Sasteratsi, who is now very big, to the care of Chikamichabou. I suppose, after her delivery, if I am absent for any time, the old intrigue will go on; but I cannot help it. You will receive along with this written talk some beaver and bear skins, as a testimony of my affection for you, and in return for the brandy you supplied me with when I could have had that commodity no where else. When you send me an answer to my queries, which I hope will be with all convenient expedition, convey along with it a few blankets to cover the nakedness of my family, as also a good quantity of brandy, which will be a comfort to the
 hearts

hearts of my aged parents, Onnonthieu and Issisvague, and will likewise be very agreeable both to Sasteratsi and Chikamichabou. You may believe, most illustrious quack, that you have not a more affectionate brother in the world than Tsonnonthouan the Roundheaded Indian."

I shall make but two short remarks on this long epistle of my worthy friend. From hence one may see what strange contradictions enter into the human composition. In the first place, who could imagine that a person of such admirable penetration as Tsonnonthouan, who could so sagaciously and accurately account for the changes that had happened in the Indian church, and for the decline of the credit of their clergy and miracles, should yet be so blind and stupid as to worship gods of his own creating, and those such vile inanimate things as paws, pizzles, tails, and rags? Chikamichabou, the doctor of divinity, appears to have been of another character, endued with equal penetration, possessed of as great abilities as Tsonnonthouan, but of more experience and learning, particularly in the ecclesiastical antiquities of the Indians, a violent stickler for the power of the clergy,

and the due observance of old religious usages, at the same time of no faith, and no principles, either in morals or religion; in short, a person admirably adapted, worthily to fill the papal apostolic chair, or to act as cardinal primate or patriarch, in any Roman Catholic country. In the next place, it may be observed how speedy and certain is the revolution in the human mind, from the extremes of superstition, to the extremes of fanaticism and enthusiasm. It is impossible to conceive a more abject state of subjection to priestly authority, and domination, than for a people to be obliged to receive the gods they worship from the hands of their clergy, nay to discard those gods, and be without any worship at all, according to their will and pleasure. Again, as soon as the Indian divines came to lose this power, their church became fanatical to the highest degree, every man chose his own god, and was the priest himself; in short, they seem to bear a very striking resemblance in many particulars to the sect of independants, who, about a century ago, raised such convulsions in Great Britain; it is true, they still suffered a body of clergy amongst them, which the independants did not do, but then they were deprived

prived of all their original credit and authority; they likewise continued in the usual exercise of their office, but that became the object of universal ridicule and contempt, and themselves were regarded in no other light, than as recoverers of stolen goods, quacks or conjurors, and jugglers; which latter term was appropriated to all persons of the profession, that of ambassadors having been utterly forgotten. The other they still retain; and the Indians, thro' the poverty of their language, have applied it to the clergymen of all other nations, without excepting our own, not considering, and indeed being altogether unacquainted with the immense, nay inconceivable difference, there always has, and I hope ever will, subsist between our clergy and theirs.

I shall now conclude this chapter with informing the reader, that I used the utmost expedition to comply with the demands contained in Tsonnonthouan's letter. I took the first opportunity of a trusty conveyance to the canton of the Round-heads, to send him a few blankets, and a large quantity of brandy, which I heard afterwards were very acceptable, particularly the latter, to Onnonthieu, Issisuague, Sasteratsi and Doctor Chikamichabou.

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At the same time I sent him a letter, answering all his queries in the best manner I could ; but unluckily he did not receive it, till several years after, when it was too late to do him any good ; for I am persuaded, had he got it in due course, it would have prevented all his future misfortunes, by fixing him in the profession of the church of England for life. Therein I demonstrated not only the necessity of revelation in general, of miracles to support and establish that revelation, and of the expediency of those miracles ceasing, when the ends were attained, but also the truth of the christian revelation in particular. I confessed the great corruptions which had been introduced into christianity by Romish priests, but shewed him how it had been restored to its original purity by the reformation in the church of England. I beseeched him in the most earnest and pathetick manner, as he valued his welfare either in this world or the next, to attend seriously to those truths I propounded to him. I told him at the same time, that it was true we had a great many infidels, and scoffers among us ; but then, that they were all men of profligate principles, utterly devoid of sense, taste, or literature, and that their only quarrel
 against

against the christian doctrines was, that they were repugnant to their libertine passions, sensual lusts, and abandoned courses. I added, that our clergy were at infinite pains, by the regular and holy example of their lives, and the profound learning and masterly reasoning of their writings, to convince those men, of the foolishness of their ways, and to turn them from their manifold and dangerous errors. And in order that what I wrote might carry the greater weight with it, I sent him some of our most approved bodies of divinity, as also the capital performances of our principal champions, in the deistical controversy; amongst which were all those of my favourite author then published, namely, the *Divine Legation of Moses*, the *Alliance between church and state*, and his tract entituled *Julian*, all which I particularly recommended to his careful perusal. In short, whoever had read my letter, must have been convinced I acted as a sincere advocate for christianity, and a true friend to Tsonnonthouan. I own I forebore mentioning the punishments, such as imprisonment, the pillory, and confinement to hard labour, which are sometimes inflicted on obstinate infidels,

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lest he might think them even worse than the square itself; and that our clergy, in that article, followed Chikamichabou's advice, and were guided by his principles, he could not but see by the books I sent him, particularly the Divine Legation, that our infidels were dared and challenged to the combat, and their fears of punishment on the acceptance ridiculed and laughed at. I afterwards found, though on a melancholy occasion, that my suspicions were just; for on going to visit Tsonnonthouan, when he was beating hemp in Bridewell, after having been, through his own imprudence, as will appear in the sequel of this history, tried, and pilloried, he told me he would have preferred being condemned to the square at once; and that if he escaped that punishment, which he knew was contrary to our laws, it was owing, not to the want of good will, but to the want of power in our jugglers.

I had almost forgot to mention another circumstance, which will incontestibly evince my great zeal for religion, and sincere desire to bring about Tsonnonthouan's conversion. Knowing that this Indian had the same prejudices with our modern infidels, and would not, on that account, pay a due regard to the arguments of clergy-

clergymen alone, I likewise sent him the works of all the most eminent laymen, who could any way be said to have wrote in defence of Christianity. Amongst these were the illustrious names of Bacon, Boyle, Newton, Locke, Grotius, Addison, West, and Lyttelton, whose admirable letter, on the conversion and apostleship of St. Paul, I particularly recommended to his most attentive perusal; it having been the happy instrument of confirming many who were wavering, and converting many, who were already unbelievers, to the faith. To these most respectable names I had the presumption to add that of my worthy friend and brother Doctor Hill, as well as my own, tho' far from pretending to put ourselves on a level with such eminent personages; but because I knew Tsonnon-thouan had a good opinion of me, and, had he been acquainted with my friend, would have had a better of him, and reckoned him a much more excellent quack; for, however deficient we may be in other things, I can make bold to say, that, in faith and zeal for the common cause, we are second to none. I am afraid my dear brother's modesty (a quality for which he is so remarkable) will be offended at this small homage paid to his distinguished merits;

merits ; but I hope he will excuse it, as it is owing to an impulse of friendship, as well as of gratitude, for the great benefit I have lately received in a defluxion on my lungs from his excellent Balsam of Honey.

C H A P. XI.

Of the Indian idiom of speech.

BEGINNING this chapter, I may say with Virgil, in the beginning of the seventh book of his *Æneis*,

*Major rerum mihi nascitur ordo,
Majus opus moveo.*

“ A greater series of affairs rises before me, and I am now engaged in a more important work.”

Tsonnonthouan will no longer be seen conversant only with such Barbarians as his own countrymen, occupied with their bizarre and ridiculous ceremonies, or worshipping their vain and insensate manitous ; he will henceforth be found almost constantly engaged in the greatest affairs, conversant mostly with Europeans, disputing on the most profound points of philosophical theology with their most learned doctors, converted

verted himself, converting, or preventing the conversion of nations to the faith, installed as chief priest or bishop of several distinct sects; in short, acting a most distinguished part on the great theatre of the world. But, notwithstanding this great change which happened in his circumstances and occupations, we are not to forget that he was still an Indian, and carried along with him, even in his most enlightened moments, such a mixture of his original notions and prejudices, that during his whole life-time it infected both his actions and language, particularly the latter. Therefore, before he enters upon the stage, engaged in business, and various other transactions with Europeans, I think it necessary to give an account of that particular idiom of the Indian language which affected his imagination in such a manner, that he could never, even when he spoke in the European languages, give the same names to things, persons, and professions, that we do. In the first place, it must be considered, as appears from Tsonnonthouan's letter, that the Indians never altered the original significations of their words, or terms, of which there are innumerable instances in our own, and all other European languages, ancient

cient or modern, dead or living; but when they came to alter their notions and opinions of those things, professions, or offices, which their words or terms signified or implied, in such manner, that they no longer corresponded together, then those words, or terms, became obsolete, and, in process of time, unintelligible to all, but a few of their learned men and antiquarians, or professors of the art or science, whereof their sentiments, or notions, had been changed; and, instead of those original names now in disuse, they invented and established others, which answered, and precisely corresponded, to their present reigning ideas: For it was an invariable rule and principle with them, not only in their own language, but when they came to learn and speak other languages, to make their ideas and notions of the persons they spoke to, and of the things, sciences, and professions they spoke of, to correspond exactly with the original meaning and etymology of the terms in which such ideas were couched. This is a practice so totally different from any thing known or heard of among us, that I question much whether I have been successful in my endeavours to make myself understood;

stood ; therefore I shall further explain it by instances and examples.

And, luckily, my conversation with Tsonnonthouan, when I cured him of his broken leg, and the letter he sent me afterwards, which is inserted entire in the preceding chapter, furnish us with two very pregnant examples relating to two of our learned professions, I mean divinity and physic, to which I refer the reader. There it may be seen how these two professions came to lose their original, honourable appellation, and to be called, the one juggling, and the other quackery ; the consequence of which was, that the name of every thing, belonging to either, was changed in the same manner. It might have been well if they had stopt here ; but imagining, from their ignorance, and unacquaintedness with our affairs, that religion and medicine, among us, were perfectly similar, and analogous to what they are among them ; they have, therefore, given them the same names, or else, which is more probable, they have no other names that can answer the ideas they entertain of such things, when they mention them either in their own, or in other languages. Thus, as has been already seen, they called the profession of physic quackery,

quackery, or the art of manslaying; its professors quacks, or manslaughterers; and when they came to understand the distinction we make between physicians and surgeons, they called the former writing quacks, and the latter cutting quacks; and to the medicines administered, they sometimes gave the name, perhaps, not improperly of poisons. All religion, or rather religious doctrine, they called juggling, or a juggle; a sacred or religious history, a juggling lie, tale, or fable, just according to the manner in which the part they then referred to happened to strike their fancy; all divines and clergymen, of what sort or denomination soever, in their dialect were jugglers, though sometimes they distinguished them according to their several stations into arch or chief jugglers, and deputy jugglers; in like manner all churches, or places set apart for public worship, were juggling houses, shops, or markets, according to the different uses they imagined they were applied to; and thus continuing the analogy, and deriving every thing relating to religion from the radical word juggling, or a juggle, a religious mystery was called amongst them a jugling absurdity; a miracle, a leger-de-main trick; a sermon, a juggling talk;
a psalm,

a psalm, hymn, or anthem, a juggling song; and all religious ceremonies or processions went by one general name of juggling waggery. But that the reader may the better understand how this peculiar idiom of the Indians led them to express themselves in our language, I shall here give an extract from a letter I received from Tsonnonthouan about a year ago, occasioned by a present I had sent him of the two first volumes of Tristram Shandy.

“ I thank you most heartily, brother B — (having for some time given over the practice of surgery, I desired that he would no more call me quack or man-slayer; so he now gives me the appellation of brother, in conformity to the Indian custom, and agreeable to the friendship subsisting between us) for your last present of that witty, facetious, bawdy, and unintelligible speaking cloth, entitled, The Life and Opinions of Tristram Shandy, Gent. It had lain for some moons at Philadelphia, for want of a conveyance, and was brought me by our brother Tribulation T’other-world, who having been there on some business, is but lately returned to the canton of the Roundheads. T’other-world informs me, it is written
by

by a juggler, whose name is Lawrence Sterne, one of the deputy jugglers of the arch-juggling house at York, and head juggler of another place, whose name he has forgot; he also tells me, that, on account of this printed talk, he has been presented with another juggling-shop by one of our head-warriors, a distinguished patron, and rewarder of witty and learned men. T'other-world, whose farcaistical disposition you are acquainted with, as well as I, swears by his Manitou, that it is d-mned stuff and nonsense, and that he can neither make head nor tail of it; these are his words. But you know that Tribulation was by craft, or trade, an author, a slave and a journeyman to the nation of booksellers, who wrought him very hard, and paid him very ill for his labour; and, it is probable, his own bad success may make him envy those who have had better. Yet, after all, brother, I know not well what to make of this same Tristram Shandy. For my part, I do not understand it, Tribulation says no body does, and yet it is mightily sought after; perhaps that is the very reason of it, for such is the nature of the beast. But there is one passage I am indeed mightily delighted with, and that is the juggling talk

talk of Yorick the buffoon or harlequin juggler, so cunningly introduced, and so admirably pronounced by Trim the warrior. I wonder much, how Slop the cutting quack could fall asleep when such a talk was reading; for my part, had it continued from sun-rise to sun-setting, I should have been all ear and attention. I understand that more of this harlequin juggler's talks are published by subscription; pray subscribe for me, brother, and send them as soon as they come out; as also all the other bawdy talks of the other juggler, for it seems he promises two every season as long as he lives; I do love a little bawdy, though now unfit for any thing except speculation, on another account besides age." The remainder of his letter related to private business, and to his son Chikamichabou, wherewith the reader having no concern, I shall not trouble him with it.

Another great peculiarity in the idiom of the Indian language was this, that it never admitted of any technical terms whatsoever, which was even carried so far that it never borrowed any such terms from another language, though it might seem necessary to express properly many things to which they had nothing similar among

among themselves : nay, this is not all ; that peculiarity of idiom in their own tongue, affected their imaginations in such a manner, that when they spoke in foreign languages, they carried it still along with them ; and they could not, at least never did, make use of the technical or proper terms belonging to those sciences and professions they were unacquainted with ; but constantly, when they spoke of them, expressed their meaning by tedious circumlocutions, or rather by definitions, which they could indeed do by one single word in their own dialect ; but then it must be remembered, that, though there were very few radical words in their tongue answerable to the simplicity of their ideas and manners, yet that, like the Greek, it admitted of an infinite variety of combinations and compositions.

The reader has heard often of the Indian clergy and physicians, but he has never heard of their lawyers and judges, their ministers and officers of state. The truth is, they have neither law nor government amongst them. They have no property, indeed no possessions, but the furniture of their cabbins, and what they carry about their persons ; for what they acquire by hunting, seems rather the property of the community,

community, and its returns, if disposed of for brandy, always go that way; besides, they are not covetous of another's goods, consequently they can have no idea of law or lawyers. All men amongst them are equal and independant; they have no subordination, hardly that of children to their parents; when they go to war there is indeed a head-warrior, but he is either the person who is most distinguished for bravery, or who proposes the expedition, which, however, confers no power or authority upon him, so that government is entirely unknown. Hence, when they come to hear of these things amongst us, it is with the utmost difficulty they can form any notion of them; even after they are carefully explained to them, and they see them as they are practised amongst us, they do not give them the same appellation, but, according to their peculiar idiom, form one for them in their own language, expressive, as they conceive, of their nature, properties, ends, and uses, which they cannot afterwards translate into any of our languages without a variety of tedious circumlocutions, so that it then properly becomes a definition and not a name. Thus they call or rather define the law to be that art, or science, whereby it is first proved, and afterwards

declared and enacted, that black is white and white black, that a part is equal to or greater than the whole, and that wrong is right, and right is wrong : the lawyers, counsellors, attorneys, &c. are those persons who prove it, and the judges those who enact and declare it. Sometimes, perhaps, then, respecting only the use made of it, or the end proposed by its professors, they call the law more simply, the art of picking pockets with safety and dexterity, and in that case an eminent lawyer is, according to their idiom of speech, a diligent and dexterous pickpocket. Having no civil or municipal law, and having no government, for the same reason, they can have no criminal law. But then they have a notion of injury, of revenge and redress of wrongs ; and in these cases every man judges for himself, seeking retaliation, and pursuing vengeance as far as, and in what manner he thinks proper. However, they readily enough conceive our method of abstaining from the exercise of our right, and delivering it up to the community, as they have something of that nature among themselves. They easily understand, and have even adopted our terms of executioner and hangman ; but then they have fallen into a mistake, which, I imagine,

is not so much owing to the idiom of their language, as to the difference of their manners from ours: the common hangman, in reality, the meanest implement of the criminal law, they reckon the head and source of it, in short, the principal personage; and that all the others concerned are only his servants and substitutes; in consequence whereof, they call him the chief hangman, or my lord chief hangman, and the judges who sit on the bench with full-bottomed wigs and pass sentence, the deputy hangmen.

Again, with respect to government, as managed on our side of the water, they have, according to their universal idiom, one particular term which cannot be rendered into our language with any justice or propriety, otherwise than as follows; a successful conspiracy or combination of a few at their will and pleasure, to lord over, enslave, oppress, and destroy the many. In consequence of this, our ministers and great officers of state, are called licenced plunderers or publick robbers; boards and offices, dens or nests of thieves, and all who sit therein, from the first commissioner to the youngest extra clerk, go by one general name of common cheats, pilferers and pickpockets. Our kings, however, with our peers and senators, they call

head-warriors and elders ; which mistake, I think, very excusable, and for which we have no reason to find fault with them, seeing that with respect to their affairs we fall into a similar error, by calling their head warriors and elders their kings and noblemen, in order, as we say, to accommodate our language to their manners *. But Tsonnonthouan was very much puzzled when he came to discover that our elders and head-warriors, as he called them, were hereditary, destined and even obliged to be so before they came into the world. He could not reconcile a practice, as he thought, so preposterous and pregnant with so many mischiefs to that good sense, or, in his phrase, cunning, observable in all our other actions. This consideration had so much weight with him, that having heard there was a certain breed of animals amongst us, which excelled all others of the same species in the qualities peculiar to themselves, and for which they were most valuable, such as game-cocks, bull-dogs and race-horses, he concluded, that we had

* We had a late instance of this in the Cherokee chiefs ; Tsonnonthouan himself when in this country was by many called an Indian king. - My bookseller has advised me to give him the same name in the title page. I have complied, for booksellers are universally reckoned the best judges, and are therefore commonly the authors of that most essential part of a book.

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likewise a certain breed of men amongst us, to whom superior courage, bravery, conduct and resolution, superior knowledge, penetration, foresight, and judgement in affairs, as also justice, temperance, fortitude, and every other virtue, were natural and inherent, and that they necessarily excelled all other men in those qualities, as much as game-cocks do dunghill-cocks in courage, as bull dogs do spaniels in fierceness, or racers, cart-horses in fleetness, and that all that was requisite in their training and education, was only to preserve the breed pure and unmixed. He was the more confirmed in this imagination, when he heard that our head-warriors and elders had no masters in their youth to instruct and improve them in these qualities, but were at infinite pains in learning, and at great expence in hiring the most eminent professors, to render them expert in the arts of dancing, dressing, and playing at the games of the platter and the straws, by which he understood our diversions of cards and dice. I did not chuse to contradict him in this extraordinary notion, for fear of being puzzled and perplexed with his queries and remarks, which I knew I should not be able to satisfy with any regard to truth, and at the same time, consistently with my duty and vowed al-

legiance to his sacred Majesty, my most gracious sovereign, my inborn respect and veneration for the peers of the realm, the grand council of the nation, and the representatives of the people, the safe-guards and protectors of our precious liberties. But after Tsonnonthouan had perused and studied our histories, after he had been some time among us, and perceived how matters were managed, then, in compliance with the idiom of the Indian tongue, he made an alteration in their names: they were no longer head warriors, warriors or elders; our kings he called Kitchi-Mackona-Oussin-Bobilouchin; our peers, Papiouian-Onatsadibi-Peccabogo, and our commoners Agankitchigamink-Noutchimou-Packilague.

The reader will perceive, that I have here given the original Indian terms, and not their meaning in English. The reason why I have not translated them also, will be very obvious to those who understand the words themselves. The truth is, I think it neither safe nor prudent to do it; and those who attempt it will find such a wonderful energy and conciseness of expression in them, that it would take up several pages of this history to do them justice, preserving at the same time decency in our barren and imperfect dialect.

lect. And for the same reason, when Tsonnonthouan comes to mention any of the above-said personages, I shall still continue to give them the name he originally gave them, viz. that of head-warriors and elders, only adding the epithet hereditary; tho' I may thereby deviate a little from historical truth and character, seeing that he has long ago altered them, ever since, as he says himself, he has been better acquainted with them.

Thus have I endeavoured to set forth the nature of the idiom of the Indian language, and to shew the reason of the vast difference between their manner of expression and ours. If I have not done it so clearly as could be wished, I hope the candid reader will impute it to the great difficulty and the prodigious embarrassment an author must labour under when he attempts in one language to explain the idiom of another so much abounding in peculiarities, and founded on principles so entirely opposite. It is true, it may be asked, why, when I have occasion to introduce Tsonnonthouan, or any of his brother Indians, as discoursing, I do not translate their words, when they spoke in the Indian tongue, agreeably to our English idiom; and when, speaking English,

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they made use of their tedious circumlocutions, why I do not abridge them, by inserting in their stead our own proper technical terms, as that would convey their real meaning to our ears full as well? To this I answer, that I am writing the life of an Indian, not of an Englishman, and that it would be equally consonant to historical truth, the rules of history, and the duty of an historian, to represent him acting like an Englishman, as speaking like one. In a word, as I have resolved, through the whole course of this authentick history, to speak the whole truth, and nothing but the truth, as I am determined to describe Tsonnonthouan, this Roundheaded Indian, whose life I have undertaken to write just as he is, and neither better nor worse, I do not think myself at liberty to substitute in the room of terms, or even circumlocutions, however tedious, which he invariably made use of, other terms, only because the latter might be more agreeable to our ears.

But there is another inconvenience arising from this idiosyncrasy, if I may call it so, of the Indian dialect, which, I wish, may be as easily got over. Those terms which Tsonnonthouan constantly made use of when he had occasion to mention civility or clergymen, medicine, or physicians,

ficians, law or lawyers, and government or ministers, unhappily conveying in our apprehensions ideas of contempt and reproach ; it is greatly to be feared that my readers will be very much disgusted when they see professions and characters so useful and honourable, which all men regard with the utmost veneration, so ignominiously treated by a barbarous Indian. This consideration, I confess, has great weight with me, and the greater as I cannot but remember when I was first acquainted with Tsonnonthouan, how grating to my ears were the appellations he constantly gave me of quack and manslayer ; nor were his definitions of law and government, his calling ministers of state, public robbers, clergymen, jugglers, and lawyers, pickpockets, much less so ; I say, much less ; for, in the first case, self, and the honour of my own profession, were concerned. The inward pain and uneasiness this manner of expression gave me, a good deal diminished the relish and satisfaction I should otherwise have taken in his conversation ; but use made it at last familiar to me, and not a jot offensive ; no doubt, it will do the same to others. Yet, after all, and to do Tsonnonthouan justice, I must say, I do not believe, that, by the

terms and definitions, he intended any thing affrontive, or disrespectful, to the three learned professions, or to our happy constitution. The reader may remember the answer he made me, when I expressed my displeasure at his giving me the above-mentioned names; he would have made the same to a clergyman on the like occasion; I confess I was satisfied, and few men can be more jealous of the honour of their profession than myself. But, further, to put this matter beyond all doubt, I must observe, that whenever he addressed himself to a member of any of the learned professions, or spoke of him when absent, if he was in friendship with him, he never did it without an honourable addition, such as, illustrious, and excellent, most illustrious and most excellent, whereof there are many instances in his letter to me, inserted in the last chapter, which is faithfully copied from the original, still in my possession. I have often heard him say, speaking of his majesty's attorney in one of the colonies, that the head-warrior's chief pick-pocket was a very honest man, and he would trust him with all he was worth on his bare word; speaking of the chief judge of the same province, he used always to call him
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a most humane and merciful lord deputy-hangman ; and the great exploits of a late famous minister never became the subject of conversation, without his observing, seemingly, with great sincerity, that that public robber was a true patriot, and a sincere lover of his country. Lastly, that he never thought, or, at least, intended to speak dishonourably of the clergy of any denomination whatsoever ; his constantly adding the epithet, most learned, or right reverend, to the term juggler, is a sufficient proof. But I shall not insist on this ; for I can aver, that he even affixed a most respectable idea to that word, because when he was installed spiritual head and director, or what we would call pope, or archbishop of the Unwiped Caccatorians, of which office he was not only very proud, but also very earnest in the exercise of its functions, having been, indeed, the founder of that sect, he never arrogated to himself any other title than that of arch or chief juggler, giving to his fellow-labourers in the vineyard, the simple appellation of jugglers. From hence it may be inferred on the whole, that the principal difference between the idioms of the Indian language and our's, consists in the use and application of the substantive

nouns. Our tongue furnishes a greater number of names for the same thing than their's, that is to say, it is more copious, and has a greater latitude of expression, so that a man's sentiments may be delivered with more delicacy, which are, undoubtedly, advantages; but, perhaps, these are over-balanced by the infinitely superior conciseness and energy of the Indian dialect, owing to its vast facility of composition, comprehending, as has been seen, definitions, and whole sentences, in one single word. Neither can it be said that they are, at all, less polite or complaisant in their manner of expressing themselves than we are; if the poverty, as well as genius of their language, does not allow them to be so happy in the choice of their terms, they amply make up for that defect by the addition of soothing and flattering epithets. Instances of this have been already given, but one familiar example will fully illustrate all I have now said. Whoever ministers to the libertine pleasures of his superior, is properly stiled a pimp or a pandar; but if this superior is a very great man, or a crowned head, we never give him that name; but always call him his majesty's friend, favourite, or prime minister; whereas an
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Indian, did his life depend on it, could not address him otherwise than as above; adding, however, in order to sweeten the pill, the epithets most illustrious, most excellent, or any other flattering addition his fancy suggested, or the language afforded. This, perhaps, may be excusable in us, considering the greatness of the characters we speak of, though we certainly carry our delicacy rather too far in other instances, where less respectable characters are concerned. Those fellows, whose business it is, in bagnio's or taverns, to procure loose women to satisfy the gross desires of their customers, very seldom go by their proper name, but generally by that of porter, a word, conveying, by no means, any disrespectful idea. An Indian would certainly never call them any thing but pimps, though, at the same time, I must, indeed, confess, that if he wanted from one of them a cast of his office, he would as readily give him the title of most illustrious and most excellent pimp, as he would to my lord ———, or to the right honourable ———

—Esquire, if he solicited their interest at court for an employment. So greatly do different men vary in their expressions,
when

when they mean the same thing, and drive at the same ends.

Having thus, I hope, sufficiently exculpated Tsonnonthouan, and obviated all prejudices that may be conceived against him on account of the singularity of his idiom; it may not be amiss to say something in favour of myself, lest I should also bear a share in those prejudices. In the first place I already observed, that my duty as a faithful historian has obliged me to write in the manner I have done. In the next place, it cannot be alledged, with the smallest shew or colour of reason, that I entertain myself, or intend to inculcate in the minds of others, any notion in the least disrespectful, of two of the learned professions, I mean divinity and physic, seeing, as the reader well knows, I have the happiness to be an unworthy member of the one, and have the honour to be descended from the sacred loins of the other. As to law or government, I shall say but little, they are well able to take care of themselves; and, particularly, I hope our happy constitution is too well founded to be in the smallest degree shaken by any wind of Indian doctrine.

Indeed, as to the lawyers, I am in no ways afraid of their resentment, seeing they

they themselves are not commonly over and above solicitous about the honour of their profession ; surely, if they are not more so about that than they are about the justice of the causes they espouse, Tsonnonthouan and they may at all times be good friends. For my own part, so far from apprehending I can in any manner disoblige them, I hereby bespeak their assistance, promising, at the same time, to pay them, without which I do nothing ; should any of their brethren, by a juggle or innuendo, or otherwise, with whom I shall not on that account be offended, seeing they are only labouring in their vocation, and I know they will not do it unless they are first well hired, find means to prefer an indictment against me for adopting, or, as they will term it, maliciously and devilishly promulgating and propagating Tsonnonthouan's opinions concerning religion, medicine, law, and politicks : I can only observe, once for all, that when Tsonnonthouan is seen to advance any extravagant notions concerning any of these matters, their coming from his mouth, a barbarous Indian, is intended by me to be a sufficient confutation of them, and a warning to all readers to reject and abhor them. At the same time,

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and notwithstanding all this, I am well aware, that, if certain eminent personages I have in my eye should take the work heartily in hand, it may be proved, to the satisfaction of at least twelve honest men selected for that purpose, that the reverse of all this is true; in which case I should only say, that Tsonnonthouan had been, for once, right in one of his definitions, I mean in that of the law. For after all, the ruin of an innocent man, when undertaken by able hands, is as certain and infallible in this country of liberty, as it is called, as under a Turkish despotism, there being only a little more fuss and trouble about it; and a greater share of iniquity required to compass it, such as perverting laws, packing juries, perjury, and subornation of witnesses, trifles never boggled at when thought expedient. The truth indeed is, that innocence in a man who is prosecuted, is the very worst thing that can attend him, the surest symptom, and often the only cause of his ruin; for he is apt to trust to his innocence, which a rogue never can do, by which means the proof is apt to run all on the side against him, which being the only thing the law looks upon, he is consequently condemned. However,

one thing must be said to the great honour, and in favour of lawyers, that they, under which appellation I likewise include hangmen, who are certainly limbs of the law, indeed according to the Indians, the supreme heads of it, together with butchers and physicians, are the only one of the destructive professions who entertain no malice propense, against the creatures they oppress, ruin, and murder. Military men of all kinds, terrestrial or aquatick, can never attain to this happy composure of mind; during an engagement, they are evidently heated by passion, rage, and revenge; and even when a defenceless town is given up to be sacked and pillaged, I question much if they put helpless women and children to the sword with that just proportion of coolness, with which a hangman ties the fatal noose, or a lawyer draws up a brief, by which he beggars the wretched family he is employed against. They are fully conscious of their great merit, in this calm composure, and want of malice propense. This it was, that saved those late infamous wretches called the thief-takers, who by perjury and subornation of witnesses took away the lives of so many innocent persons. When at their trials, a
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special verdict was directed to be returned, and that was afterwards debated upon, they must have been considered with a sort of fellow-feeling, and looked upon as lawyers, who were only feed to do what they did by the reward offered by parliament, for apprehending and convicting robbers.

But our divines and physicians being somewhat tenderer of the honour of their professions than our lawyers, in order utterly to confute all possible cavils of that kind, I think it requisite to observe, that no where, in the course of this history, clergymen are called jugglers, or physicians quacks, but when the words are spoken, or supposed to be spoken, by Tsonnon-thouan, or some other Indian. And also that my respect for these two professions is such, that when I speak in my own person, and have occasion to mention the Indian jugglers and quacks, I constantly give the latter the honourable appellation of doctors of medicine and physicians, and the former of clergymen and doctors of divinity: it being my sincere opinion, that these useful, nay sacred institutions, even among the most barbarous nations, however perverted and corrupted, ought never to be the subject of ridicule, but always
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treated with all imaginable regard and decorum.

C H A P. XII.

Account of Cohechoky's illness, and the practice of the different physicians who attended her. The reason of the embassy sent to Tsonnonthouan. On his arrival at the canton of the Stinkards, he finds father Pego the French Jesuit haranguing them on religion, who would have converted the whole nation, but Tsonnonthouan prevents it by means of his dog Chichikoué and a dead bear.

IT appears by Tsonnonthouan's letter, that he was immediately to set out on his journey to the canton of the Stinkards. Accordingly he did so, accompanied only by his dog Chichikoué, and the two Stinkard ambassadors, Colapissa, and Tolachactas. Travelling with the utmost Indian expedition in a direct line, over hills and dales, woods and rivers, bogs and fens, they arrived at the canton much sooner than they were expected by any, or indeed wished for by the learned Doctor Cunnohostostata, physician.

-scian to the venerable old matron Cohochoky, and also author of the embassy. But before I enter into the history of Tsonnonthouan's transactions in this canton, which were very remarkable, and occasioned a great revolution, both in his fortune and sentiments, I think it expedient to give an account of the reason why this solemn embassy was sent by the Stinkards to Tsonnonthouan, requesting his presence at the canton, in so pressing a manner.

One reason, which may be called the remote cause, was the great reputation which his red rag had acquired over all North America. Tsonnonthouan, ever since he worshipped this manitou, had been extremely successful in all his undertakings, which uninterrupted success he never failed to attribute to the power, influence, and protection of the rag. His good fortune had been so extraordinary, and the eloquence wherewith he himself displayed it, and harangued upon the power and benevolence of his manitou, and the thankful disposition, and the religious reverence which he constantly manifested towards it, for all its favours, tender mercies, and loving kindnesses, were so great, and so much taken notice of, that

that both he and his red rag became in a manner proverbial amongst the Indians, When any man had been remarkably successful in a hunting match, a warlike expedition, or any other undertaking, if the Indians wanted to express themselves in the most emphatical manner, they would say he has been as fortunate as Tsonnonthouan, or that his manitou was as powerful and propitious as Tsonnonthouan's red rag; or when a man met with any extraordinary lucky chance, or had unexpectedly recovered out of a severe fit of sickness, in which he had been given over by their clergymen and physicians, or had escaped from any pressing and imminent danger, they would say, in the same manner, he had found Tsonnonthouan's red rag.

But the immediate cause of the embassy being dispatched to Tsonnonthouan, was the necessity Doctor Cunnohostostata found himself under, to invent some expedient whereby he might elude the *lex talionis*, which most of the Indian tribes, and the Stinkards, otherwise called the Otchagras, in particular seldom fail to exercise on those physicians, who are so unhappy as to have their patients die, when under their hands. In order to set
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this curious article of Indian manners in the clearest light, it will be necessary to give an account of the patient's distemper which Tsonnonthouan came to cure, and the treatment she met with, from the different clergymen and physicians who attended her in the course of it.

Cohechoky, widow of Kakasquias, chief of the Stinkards, had been for some months troubled with a diabetes, and incontinency of urine. These distempers had been hitherto unknown among the Indians; and the diabetes, in particular, is no very common disease, even in our own age and nation, where, from our luxury, excesses, and the various irregularities we continually commit in the use of the non-naturals, we are, perhaps, more liable than the human species ever was at any other period to all those innumerable maladies that afflict us in this our frail state of mortality. Galen, whose practice was undoubtedly very extensive, tells us, that in all his life-time, he never met with more than three patients who were affected with a diabetes. No wonder then, being so very rare and unfrequent, if the Indian physicians were at a loss how to treat it, who, besides, for want of a rational theory, an university education, and the opportunity

portunity of attending hospitals, cannot, I seriously think, be, with any appearance of candour, put entirely on a level with ours; notwithstanding, it is said, they are as successful in their practice. It may be partiality or prejudice of education; but I own, if both were to be had, and I was under the necessity of having recourse to physic, I would much sooner consult an English than an Indian doctor, provided, however, that the English physician was to be governed by the same laws, and subject to the same penalties with the Indian, that is to say, that he was not to be paid till the cure was completed; and, if I died under his hands, he should undergo the *lex talionis*, and follow me to the country of souls: Though, as matters are now managed, it is certain an Indian doctor ought to be preferred, and is most to be depended on.

Cohechoky had lost her husband Kakasquias for upwards of two years. The time of her being in deep mourning was now expired, during all which space her hair had been kept continually cut, her head in an erect posture, without looking to any one, making any visits, eating any thing hot, or what is worse, drinking any brandy. This mourning generally lasts
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for a year, and then what may be called the second mourning commences, the laws of which are not so severe; but, on the other hand, it continues longer, commonly several years. The mourners are now permitted to eat hot victuals, and drink brandy; but then they are obliged to be almost continually singing their mourning song, which is always an eulogy of the deceased, concluding with the Indian word *nibahani*, that being their chorus. Cohechoky's grief; notwithstanding her husband had been so long dead, had not, hitherto, at all abated; and she was seized with such an unaccountable lowness of spirits, and such a listlessness and inactivity, that it was with the greatest difficulty she could, at times, go thro' her mourning song. In these fits of despair she was obliged to have recourse to the brandy bottle, by means of which she was supplied with spirits to fulfill her daily and nocturnal exercises of mourning; but what she at first took out of necessity, she at last contracted a liking to from habit; and Cohechoky, though before remarkably sober for an Indian matron, became, in a short time, the most drunken old lady in the canton of the Stinkards. Whether it was from the
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thinness and poorness of blood, which excessive grief occasions, or from the animal juices being vitiated, and the œconomy disturbed by so great a mixture of hot and ardent spirits, so very emphatically called by the Indians the *broth of fire*, or from the sudden alterations of heat and cold, to which this venerable matron was exposed, by being frequently obliged to rise out of her warm cabin, either to give way to the diuretic effect of the brandy she had drank, or to perform her nocturnal duties of mourning to the memory of her deceased husband Kaskasquias; from which of all these causes it happened I cannot take upon me to determine, but it is certain, that, for several months preceding, Cohechoky had passed her urine, both in a very profuse and irregular manner, and she was hourly consuming, by the waste occasioned by this distemper. Attakullakulla, a learned and reverend doctor, and professor of divinity among the Stinkards, was the first person consulted on her case. This is a method of procedure quite the reverse of what obtains among us. Tsonnonthouan, who was not blindly attached, by the prejudices of education, to the customs and usages of his countrymen, observed this, and candidly

didly owned, that our practice was much more reasonable than that of the Indians. You consult your quacks in the first place, said he, and when these prove unsuccessful, then you have recourse to your jugglers, which is much more agreeable to good sense, than the Indian custom of first consulting their jugglers, and then their quacks, as in my opinion sacred and extraordinary means ought never to be tried, till ordinary and natural ones have failed. But to return, the reverend doctor Attakullakulla, after breathing on the patient a considerable time, for several days running, and finding it did not produce any good effect, was at no loss to determine, that the devil was the occasion of the great quantity of urine which Cohochoky passed in so anomalous and profuse a manner, and all the business now was to discover and expel him to; perform which he took the following method. After the usual ceremonies of fasting and sweating, he fell into an agony of rage, shouting out, and threatening the devil aloud. Then pretending he had frightened him, and obliged him to hide himself, he conducted the patient and her relations to his own cabin, where he had previously buried the devil, which was no other than

than a bit of bone, in the ground, then giving a cord fastened to one end of it into the hands of an assistant who was in the secret, he ordered him to pull the devil out of his lurking place; which not being able to do, though seeming to exert all his force, the reverend doctor cried out, this devil must be very obstinate, and if he should come out will certainly fasten on some one here present: we must therefore kill him; having said this he made several stabs in the earth near where the bone was concealed, which being thus loosened, and the devil, now supposed to be dead, appeared in the shape of a little bone; the spectators and assistants, as soon as they saw it, calling out, A leger-de-main trick! a leger-de-main trick! a term in the Indian idiom of speech synonymous, as has been already observed, to that of miracle amongst us. The reverend doctor having thus happily succeeded, not only in expelling, but even in killing the devil, told Cohechoky she would find herself much better in two or three days, and immediately received the stipulated reward, which was a blanket and two bottles of brandy. But his prognostication not being answered by the event, and the time he had set being elapsed, when Cohe-

choky, instead of growing better, had become much worse, the reverend doctor observing signs of dissatisfaction in the countenances both of the patient and her relations, and justly apprehensive of its usual consequences, called them together, and told them, that this was a complicated distemper, which consisted not only in the quantity of the water that was made, but in the manner of making it, and consequently that there were two devils in partnership, and concerned in it; that he indeed had dissolved this partnership, and expelled and killed one devil, by which he had undoubtedly done the patient some service, but that another still remained, who he found was too strong for him, and therefore he declined having any more to do with it; he added, that having, as they all knew, expelled one devil, he was justly intitled to the stipulated reward; but that having not entirely succeeded to the satisfaction of the patient, he was content to return it, which he accordingly did. By this prudent behaviour, and candid confession, the reverend doctor in all probability avoided a sound drubbing, if he did not save his life.

Cohechoky and her friends had now recourse to the assistance of medicine.

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There was, at that time, in the country of the Stinkards, a famous Iroquois physician, called Pimitehouy. The following is the theory of medicine established amongst the gentlemen of the faculty in the country of the Hurons and Iroquois. According to them every disease is a desire of the soul, and they imagine whenever that desire is satisfied, the disease is cured. This judicious and learned physician being consulted on the case of Cohechoky, and reasoning on this principle, immediately concluded that the desire of Cohechoky's soul was to make water, and that when she had made as much water as her soul desired, she would then be cured. This being the indication of cure, the method became very obvious, which was to give her diuretic draughts, in order to increase the quantity of her urine. Accordingly Doctor Pimitehouy prescribed a composition of the following ingredients; he ordered a gallon and a half of brandy to be mixed with a gallon and a half of water, in which diuretic herbs, particularly apalachina, had been infused, and sweetened with sugar extracted from the maple tree, and that the patient should be placed before a large fire, and drink of this beverage as long as she could either stand

or see. The intention of the physician was by this means fully answered, for the quantity of her urine was considerably increased; but the desire of her soul to make still more, was in no measure abated, and she grew weaker and weaker every day, and was in a short time judged past all hopes of recovery. The Iroquois physician despairing to satisfy the desire of her soul, and the expectation of her friends and the whole canton, for this venerable matron was held in great estimation by all the Stinkards, thought it now high time to provide for his own safety by flight, and accordingly returned to his native country.

I by no means entirely approve either of the theory or practice of this learned Iroquois physician; but yet it may be in some sort justified by the theory and practice of our own physicians; according to whom, every fever is an attempt of nature to throw off some morbid matter or other, that disturbs her in her operations; and that, if she succeeds in this attempt, the patient recovers; if not, he dies. What is this but the Iroquois desire of the soul? Nay, there are some, I know, who are inclinable to carry this doctrine and practice as far as the Iroquois

quois physicians themselves. Every symptomatic evacuation is, according to them, an effort of nature to throw off something that disturbs her; and an indication of the manner and way by which it is to be done; and to stop any such salutary evacuation is, in their opinion, rank medicinal heterodoxy. If you are troubled with a looseness, they will purge you; if with a vomiting, they will vomit you; if with a sweating, they will sweat you, and so on. I remember a very intimate acquaintance of mine, who some time ago fell a sacrifice to this Huron and Iroquois method of practice. Having caught cold whilst under a course of mercury, which he was obliged to go through from the consequences of an amour with a young woman, who had been passed upon him for a virgin, he was seized with a violent diarrhœa or looseness. A physician was called, who, from his manner of treating him, seemed to have studied and taken his degree among the Hurons. Nature, said he to my friend, points out the method in which you must be cured, we have only to give her a little fillip to encourage her to do her work briskly. Accordingly he gave him a lusty dose; a purge, consisting of jallap, gamboge, and colocintida.

This wrought so violently that it brought on a superpurgation, attended by the most excruciating pains in the bowels, which ended in a mortification, and when that was completed, as is usual in such cases, the patient grew easy, his pains left him, and the physician, learned *a-la-mode d'Iroquoise*, rubbed his hands, and congratulated himself on the happy and successful fillip he had given to nature, though every body else, even the nurse, from the sinking of the patient's pulse, his cold sweats and cadaverous smell, prognosticated nothing but death, which actually happened in a few hours. Reflecting on the unhappy fate of this my friend, I have often lamented, that the same regulation was not established among us that is among the Indians, namely, that of sending the physician after the patient. I am certain it would prevent an infinite deal of mischief; and, particularly, the physician above-mentioned would not be now giving fillips to nature, as I am credibly informed he still continues to do. It were to be wished, I think, that some other Indian maxims, with respect to physic, were likewise adopted among us. The Indian physicians are all apothecaries also, and prepare their own medicines; they are,

are, besides, never paid for them, or for attendance, till the cure is performed, or thought to be so. Happening to inform Tsonnonthouan one day, in what manner our English physicians were paid, he made the following observation. If, said he, your quacks are paid every time they make their patients a visit, I can easily foresee that they will not only unnecessarily multiply their visits, but also tamper with the distemper and protract the cure, in order to lengthen the time of their attendance, and consequently increase their pay. I should be sorry, continued he, to see such a custom established in our nation, though, I believe, our quacks are not near so avaricious as your's. But his surprise was greatly increased, when, in the course of our conversation, I told him, that our physicians only prescribed the medicines, which was done in characters perfectly unintelligible to any but themselves, which medicines were prepared and administered by another body, called apothecaries, who were likewise paid according to the quantity of the same, and being generally first consulted, most commonly recommended the former. "Then I find, returned Tsonnont'houan, I have been mistaken, that those who pre-

scribe in unintelligible characters, and whom I erroneously called quacks, bear a greater resemblance to our jugglers, and that those who administer the medicines are, properly speaking, the quacks. I see fine work going on here, added he, and your patients must be in a sad condition indeed. Your quacks and your jugglers will play to one another's hands. Your quacks will never fail to recommend those jugglers who are most remarkable for ordering a great quantity in a prescription, and your jugglers will constantly indulge them in that and every other point; so that if not with the quality, yet with the number and quantity of the drugs, the poor patient must either be poisoned or impoverished, if not both. I thank the manitou there is no such connection between our jugglers and quacks. When a juggler with us undertakes to discover and expell a devii who has brought on a disease, he gets his reward if he succeeds, if he fails, he is paid nothing, but gets a sound drubbing, probably loses his life for his pains. A quack who attempts the cure by medicines and drugs is in the same manner treated according to his success. But they never interfere, or are connected with one another.

ther. Whereas, it seems, your jugglers and quacks are not at all concerned with their success, have nothing either to lose or fear, but are paid and treated equally well, whether they kill or cure." It was evident to me that Tsonnonthouan laboured under a mistake when he imagined our physicians to be analogous to those persons, who, among the Indians, have the appellation of jugglers. I endeavoured to set him right, and told him, that our physicians, whom he called jugglers, were, properly speaking, the quacks, and that the apothecaries, whom he called the quacks, were subordinate to them, and, as it were, their servants; but that our clergymen, or, if he would have it so, our jugglers, for I could not make him understand me when I gave them any other name, seldom or never visited the patients till after they were given over by the physicians or quacks; that it was none of their business to discover or expell the devil, but only to pray to the great spirit for them, and to deliver them from the devil in the other world, or the country of souls. To this Tsonnonthouan made answer, that he now plainly perceived all the difference between the English and Indian jugglers consisted in the former

being more cunning and crafty than the latter. " When they defer the patient's deliverance from the devil till he arrives at the country of souls, I suppose, said he, they have always the credit of bringing it about, as the patient never comes back from that country to contradict them. In the same manner, when you are in want of rain or fair weather, I imagine your jugglers pray to the great Spirit for it; if it comes, no doubt, it is attributed to their intercession; if it does not, I suppose they satisfy you, by telling you the anger of the great Spirit for your sins is not yet appeased. But we Indians, whom you take upon you to call an ignorant and barbarous people, do not suffer our jugglers to impose upon us at that rate; if the fair-weather jugglers undertake to procure us sun-shine, and the foul-weather jugglers rain, as we happen to want and bargain for either, if they succeed, we pay them immediately the reward agreed on; if they do not, they get nothing, but are soundly drubbed, and, perhaps, put to death for their folly and presumption*."

Such

* Among the Indians there are two sorts of jugglers with respect to the weather. Those who procure

Such were the sentiments of Tsonnon-thouan concerning the different manner wherein divinity and physick are practised among us and his own countrymen. With respect to the first, far be it from me to hint even at the most distant comparison; but with respect to the latter, I must candidly own I cannot help thinking, that the practice of physick, amongst the Indians, rests on a better and a more equitable foundation, and on principles better calculated for the safety and advantage of the patient, than it does in England. Particularly I am of opinion, that if the *lex talionis*, or the custom of making the physician share the same fate with the patient, were established amongst us, under proper regulations, it

cure sunshine are called fair-weather jugglers, those who procure rain have the name of foul-weather jugglers. They seldom interfere together, and this distinction was said to be owing to the nature of their manitous, some manitous having no power over rain, others none over sunshine. There have been a few instances, however, of some who have procured both. The famous Doctor Chikamichabou was one of them, his manitou being reckoned extremely powerful; he is likewise said never to have been known to fail in procuring either when he undertook the affair. But this, I imagine, must rather have been owing to his prudence and skill in prognosticks, than to the influence of his manitou.

would

would be productive of many wonderful good effects. Yet such is the art and craft of the Indian professors, that they have found out a method to evade this salutary law, and to render it altogether of none effect, even among the Stinkards ; a nation, the most remarkable of any, for putting it rigourously in execution, without respect to persons or circumstances. An instance of this craft will immediately occur in the present case.

Cohechoky being now deserted, as has been above related, by Doctor Pimitehouy, her Iroquois physician, Doctor Cunnohostostata, a Stinkard physician, who had lately acquired great reputation by some cures, reckoned extraordinary among the Indians, was now consulted on her case. It was with great difficulty this learned physician was persuaded to be concerned ; for observing the desperate condition to which the patient was reduced, and having hardly any hopes of success, he saw nothing for himself but the loss both of reputation and life. At last, unable to resist the temptation of the great rewards that were offered him, and the prodigious credit he should acquire by the cure, which still seemed possible, he was prevailed upon to prescribe to her ; resolving,

solving, however, if he did not observe a speedy alteration for the better, to betake himself to the last resource an Indian physician has left in such cases : which is, to order a prescription, which either cannot be administered at all, or else requires so much time to procure it, that the patient dies before it is got ready ; in either of which suppositions, the physician is held guiltless and no fault is imputed to him. This learned physician was far from adopting the Iroquois theory ; instead of reckoning that the patient would be cured when the desire of her soul to make water was satisfied ; on the contrary, he concluded she would die, unless that desire of her soul was put an end to. With this intention, tho' to the no small dissatisfaction of Cohechoky, he totally prohibited the use of brandy, and, besides, gave her such strengthening and astringent medicines, as he thought would brace her solids, and rectify the dissolved crasis of her blood. Had she been treated in this manner from the beginning, it is probable she might have recovered ; but it was now too late, and she grew daily worse and worse. The doctor perceiving this, heartily repented he had intermeddled at all, and was sensible he had no chance
now.

now to save his own life, and avoid the *lex talionis*, but to order a prescription, which in all probability could not be procured before the death of the patient. Therefore, knowing that Tsonnonthouan was at that time at a great distance from the canton of the Stinkards, he prescribed a game of the platter, to be played by him, after invoking his manitou the red rag, for the recovery of Cohechoky. An assembly of the chiefs and elders of the Stinkards was called, and this venerable old matron being held in great esteem by the whole canton, and having her recovery extremely at heart, they immediately dispatched a couple of ambassadors, with a commission to bring Tsonnonthouan along with them; who made so much expedition both in going and returning, that the doctor had the mortification to see Tsonnonthouan arrive with his red rag, while Cohechoky was yet alive. Luckily for him as it proved, they came in the afternoon, while the whole canton was employed in hearing a sermon, or, as they called it, a juggling talk, preached by a French Jesuit, with an intention to convert them to the Catholick religion. The doctor perceiving that this game at the platter could not now be played till next morning,

ing, left the assembly under pretence of going to see his patient, but in reality that he might have an opportunity of contriving some addition to the prescription, which might render the administering of it utterly impossible. We shall now leave this learned physician to his meditations, and proceed to relate what passed between the Jesuit and Tsonnonthouan, which will not prove one of the least entertaining parts of this instructive history.

This Jesuit, whose name was Father Pego, was by profession a missionary, and had been sent by the college of Jesuits at Quebec to hold forth the shining light of the gospel among the Indians. He was a man of great address, and natural eloquence; he was indefatigable in his profession, he understood the Indian languages perfectly well, and could conform himself to their manners in every thing that was not inconsistent with the dignity of his sacred profession: he even would not have shrunk at a martyrdom, provided it had been for the good of the Lord's vineyard to have it watered with his blood. He had been long labouring in this sacred cause with the sweat of his brow, but had not hitherto met with any extraordinary success, not owing to the indocility,

indocility, hardness of heart, and unbelief of the Indians, but rather to the contrary qualities, and particularly to that wicked spirit of sociableness common to all Pagans, who believing their own religions to be true, do not condemn all others as false, and on that account persecute them with fire and sword; a principle which some of our deepest divines have reproached them with as one of their greatest corruptions. In short, it was no difficult matter to persuade the Indians that the Roman Catholick religion was true, but then it was next to impossible to make them believe that their own and all others were false, and that those who professed them were devoted to eternal damnation; without which, as it is well known, no man can be a good christian of any sect whatsoever.

When the Indians were told that the manitous they worshipped, were no gods at all, they would very readily own, that it was true their manitous were not so powerful as those of the christians; but they could not help it, and for all that, they must be contented with them. It is easy to conceive that people who were capable of owning so much, were much harder to be thoroughly converted, than those

those who would make no concessions at all; and often when a missionary thought he had perfectly convinced them overnight, he found he had all his work to begin again next morning. The laborious and indefatigable father Pego had been frequently in this case with the Stinkards; this moment he imagined he had made them all good Catholics, and at the next meeting, found them as much devoted to the worship of their manitous as ever. Therefore he perceived he must alter his battery, that he must not content himself with proving the truth of the Catholick religion, a point they easily assented to, but that he must also prove the falsehood of theirs; a thing which, one would readily imagine, might be much more easily done than the other.

With this view, therefore, having with great address and assiduity procured a general assembly of the whole canton, he had begun to harangue them, just as Tson-nonthouan and the two ambassadors arrived; on the folly and ridiculousness of worshipping senseless and inanimate paws, sticks, stones, hides, horns, and rags. The Stinkards, moved by the eloquence and pathetic manner in which he addressed them, could not help crying out every
 now

now and then, Well done, juggler ! Well put, juggler ! In short, they were beginning to open their eyes, and to perceive the Pagan darkness in which they were involved ; they were already in their hearts almost Christians. Tsonnonthouan, who was naturally sincere in all his professions, could not with patience hear the worship of manitous, particularly of his own rag, which he at present thought omnipotent, treated in so contemptuous a manner. He was besides greatly chagrined at the beginning apostacy of the Stinkards, and at the applause they so freely bestowed on the learned Jesuit. The Jesuit, greatly encouraged by this prosperous beginning, and elevated with the fairest hopes of success, proceeded in the same pathetic strain to demonstrate the truth of his own religion. For this purpose he expatiated most eloquently on the many wonderful and amazing miracles, such as curing the blind, lame, and deaf, and also the casting out of devils, which were daily performed at the shrines and tombs, and by the dust and relicks of the saints in the Roman church. The Stinkards received this part of his sermon with still greater applause than the former : upon hearing of a blind or deaf man being cured,

red, they cried out, *An excellent leger-de-main trick truly, most reverend juggler!* Upon hearing of so many devils being cast out, *Good again, most reverend juggler!* was the cry: And lastly, upon being told, that a man, after having lost his leg for upwards of twenty years, had it at last restored to him, by praying to the saint, and having holy oil rubbed on the stump *, *Better and better still, most reverend juggler!* was the repeated chorus of almost the whole canton of the Stinkards.

But Tsonnthouan heard all this with great indignation: he imagined he had seen as wonderful tricks as these performed by his dog Chichikoué, both at Doctor Chikamichabou's command, and his own. Possessed with this notion, he went up to the reverend Attakullakulla, principal doctor of divinity among the Stinkards, who was standing by, seemingly an unmoved and unconcerned spectator, and addressed him in the following manner: — “ Juggler of the Stinkards, what are you doing? said he. Do you not see that this French juggler, with his juggling talk about leger-de-main tricks, that were wrought we know not when, and we know not where, will persuade and turn away much people, and that the

* See this story in Card. de Retz's Memoirs.

worship of the manitous will be set at nought? Cannot you shew as good leger-de-main tricks as any he talks of? I know some jugglers who could exhibit better." To this remonstrance the reverend Doctor Attakullakulla made the following answer:

" Alas! my dear son Tsonnonthouan, it is not now in my power, nor has it been for many moons, to exhibit any leger-de-main tricks worth the looking at. The dog I have got just now, though I have been at great pains in training him up, is in reality good for nothing; and by his bungling performances I have almost forfeited all my original credit among the Stinkards. Were my former dog alive, this French juggler should not go on at the rate he now does; but he died most unluckily at the very time he was counterfeiting death. It seems I had suffered him to remain too long in the trance, and when I made him the signal to come to life again, he did not obey, and I found upon examination that he was in reality departed; this was a most mortifying disappointment, and you cannot imagine what a shock it gave to my reputation as a juggler. I shall not exhibit any more leger de-main tricks till I get a better dog;

dog; besides, to tell you the truth, the jugglers have now got too much into the secret, and I think it would be better to follow the example of the European jugglers, and to confine ourselves to making juggling talks about the leger-de-main tricks already exhibited." Most reverend juggler, Tsonnonthouan replied, Chikamichabou the Roundhead, and the most learned and expert of all jugglers, is of the same opinion with you in this article; but if your present difficulty arises only from the want of a dog, I can easily remove that obstacle; I shall lend you my dog Chichikoué, whom I had from Chikamichabou, and, I believe, I may venture to challenge all the nations of the Indians to produce such another. "I thank you most kindly for your offer, my good son, replied the reverend doctor, but I cannot avail myself of it, for as I do not know the particular signals and tokens agreed upon between Chichikoué and the juggler who trained him up, perhaps, when I want him to act the lame dog, he may turn blind, and when I intend he should seem possessed with a devil, he may possibly counterfeit death, which you know will be a sad affair." Then, said Tsonnonthouan, though I do not like to interfere

interfere in the province of any man, particularly of a juggler, if you will give me leave, I shall exhibit in your stead. "I not only give you leave, replied the doctor, but I shall be greatly obliged to you for taking the trouble."

Matters being thus agreed upon between the reverend doctor and Tsonnonthouan, the latter having first called Chichikoué, and let him know by a sign what he wanted of him, made up to the Jesuit, who had by this time finished his sermon, to the great satisfaction, and almost to the entire conviction of the Stinkards, and addressed him in the following manner. "Most reverend juggler, you have been entertaining us for some time with a juggling talk about a variety of leger-de-main tricks performed, as you say, in distant countries, and many ages ago. What would you infer from thence? Is it that your manitous are stronger and more powerful than ours? Grant it to be so; but if we are contented with our own manitous, weak and insufficient as they are, what is that to you? It is our loss, and not your's. But our manitous can work leger-de-main tricks as well as your's. I do not desire you to take my bare word, as your custom is; you shall see with your own eyes.

I am

I am not a juggler, and I shall not trouble you with a juggling talk, but I shall for once exhibit in the character of a juggler." The reverend father Pego did not well understand what Tsonnonthouan meant by this challenge; but suspecting no good from it, and being satisfied with the success he had already met with, would very gladly have been excused accepting it; but the Stinkards unanimously insisted, that as they had heard him so patiently, he should likewise hear or at least see Tsonnonthouan exhibit.

This point being settled, Tsonnonthouan immediately produced Chichikoué upon the stage, when at his command, and at the different signals given by him, he went through all his tricks, acting the lame dog, the deaf dog, the blind dog, and the dog possessed by evil manitous or devils, and appearing to be cured of these several maladies, with that admirable dexterity for which he is so justly celebrated in Tsonnonthouan's letter. The Stinkards, who had seen nothing like this for a long time before, were infinitely delighted with the exhibition, crying out at every turn, Well done, Tsonnonthouan; a most wonderful leger-de main trick indeed! In a word, all the good impressions

which father Pego's elaborate sermon had made upon them, in favour of Popery, were in a moment effaced ; and they plainly told him that Tsonnonthouan's manitou, the red rag, was much stronger than his, and that they reckoned Tsonnonthouan an infinitely more dextrous juggler than himself, for he only made a juggling talk about leger-de-main tricks, whereas Tsonnonthouan actually performed them. The reverend Jesuit was greatly mortified at the bad success of this adventure, and endeavoured to confute Tsonnonthouan's by argument. He told the Stinkards, that these feats performed by Tsonnonthouan's dog, were all tricks, and the effects of art, to which he had been long trained up ; that they were not at all supernatural, and that no manitou was concerned in them. We know that as well as you do, said Tsonnonthouan interrupting him, we are very sensible of that ; but I am sure those leger-de-main tricks you have seen, are as good to the full as those you make such a noise about. The Stinkards receiving this candid confession of Tsonnonthouan with great applause, and assenting to the truth of every thing he said, the Jesuit found it would be labour lost, to insist any farther

ther on this article, and that if he expected any success, he must change his battery; he therefore besought their attention a second time, which being granted, he made another sermon, wherein he harangued very eloquently, on the many resurrections of the dead, which had been performed in his church by supernatural means, and the prayers of saints and holy men; some had died violent deaths, and had been buried three days, others had died natural deaths, had been buried four days, and were even stinking when they were brought to life again. The Stinkards received this second sermon with greater applause than the former, they looked at Tsonnonthouan for an answer; but seeing he did not immediately make one, they thought the French juggler had shot a bolt beyond his reach, and they found their hearts again inclining towards Popery.

But their own clergyman, the reverend Doctor Attakullakulla now interposed, and told both the French Jesuit, and the believing Stinkards, that he would immediately shew them a resurrection as good as any of his. The Stinkards were very well pleased to hear their own juggler make an offer to exhibit, it having been a

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long time since he had done so, owing, as has been already mentioned, to the unfortunate death of his late dog, and to the bungling performance of his present one; they accepted his proposal with great satisfaction, and the Jesuit durst not refuse being present, and standing to the issue. Accordingly Doctor Attakullakulla ordered the carcase of a bear, which had been killed that morning by one of their hunters, to be brought into the assembly; then lighting his pipe, he blew an immense quantity of hot tobacco-smoke into his bowels thro' the anus, which soon occasioned a very audible grumbling in his guts, and a heaving in his sides. As soon as this was seen and heard, the bear was dragged-out from the assembly, and the Stinkards called out with a great and universal vociferation, "A leger de-main trick! a leger-de-main trick! more admirable than any of the French juggler's." The Jesuit seeing himself again like to be baffled, maintained that this was no real resurrection; and that the bear still continued to be dead, and insisted upon seeing him dead or alive. But Doctor Attakullakulla made answer, That as soon as he the French juggler should shew him those who he said were brought to life again,

again, he would likewise shew him the bear. That cannot now be done, replied the French doctor, for they have long ago died a second time, or have ascended to heaven. Neither shall I, returned the Indian doctor, shew you the bear: besides, he may have died a second time too for ought I know, and, if so, his spirit has ascended into the country of souls. The Stinkards were extremely proud to hear their own clergyman distinguish himself so eminently: they encouraged him what they could, testifying their approbation of his conduct, and crying out, "Well done, juggler; you have puzzled your brother juggler; he has not a word to say for himself." But they were mistaken. The Jesuit had really in this case the best side of the argument. He was sensible of his advantages, and he made use of them. In a long and masterly discourse, on moral evidence, human testimony, and the consequences of things, he made it plainly appear that some persons had actually risen from the dead. The Stinkards were convinced, and Popery became again prevalent in their hearts. Tsonnonthouan, perceiving the turn matters were like to take, slipped out, and gave Chichikoué the signal to

counterfeit death, and immediately returned to the assembly. Just as the Jesuit's harangue was finished, which the Stinkards received with all the applause it indeed deserved, an Indian came in a great hurry, and told Tsonnonthouan that his dog Chichikoué was in the last agonies, and just expiring. Tsonnonthouan, pretending infinite concern, ordered him to be brought into the midst of the assembly. He was found as had been represented; he went through all the process of dying with admirable dexterity, and in a short time appeared to expire. Tsonnonthouan, seeming to be under the sincerest concern for the loss of his favourite dog, beseeched the Jesuit, in the most earnest manner, to bring him to life again, it being, as he said, a thing so common and easy to those who worshipped his Manitous. The Jesuit, not well knowing what trick was intended, or what to think of the matter, refused to be concerned: upon which Tsonnonthouan suddenly cried out, Then I will do it myself; and stepping up to the carcase, and laying his mouth to his ear, Chichikoué immediately started up as much alive as ever, fawning most kindly on Tsonnonthouan, but snarling most vehemently at the Jesuit, seem-

seemingly out of gratitude to the one, and resentment against the other. The Stinkards beheld this last exhibition with the greatest applause, expressed the utmost derision of the Jesuit, and were entirely cured of the least attachment towards Popery. The Jesuit, still unwilling to give up the point, alledged it was all a deception, and that Chichikoué had never been dead. Tsonnonthouan coolly replied, that it might be so; but that he himself must have thought otherwise, as he refused, tho' so earnestly requested, to attempt his resurrection: however, added he, he was at any rate as much dead as any of those you say were brought to life again. The Jesuit would have entered into a long dispute with Tsonnonthouan, and was going to preach another sermon: but the Stinkards, imagining they had now enough of this farce, behaved as the men of Athens formerly did, on a similar occasion: they mocked him, saying, We will hear thee again on this matter, most reverend juggler. Finding the Stinkards unanimous, and that nothing now could be expected from them, the reverend father retired to his cabin, exceedingly mortified at his disappointment, and so much chagrined at being

baffled in fo egregious a manner, that, as he went away, he could not help muttering fome things extremely difrefpectful, both of Tfonnonthouan and Attakullakulla, and alfo of the Stinkards themfelves. This being overheard by the Indian doctor of divinity, incensed him fo highly, that he propofed to his countrymen to burn him in the fquare. The Stinkards received the propofition with great applaufe, unanimoſly declaring, that fo bungling a juggler as he proved to be, deſerved death. They would have inſtantly ſet about it; and in all probability father Pego would have been honoured with the crown of martyrdom, which it is not to be doubted he would have gone through with an exemplary and primitive fortitude and patience; but this violent meafure was prevented by the interpoſition of Tfonnonthouan and Dr. Cunnohoſtoſtata. The motive of the former was his real averſion to perſecution for conſcience ſake; and the latter told the Stinkards, that the French juggler was a neceſſary ingredient in a new preſcription which he had ordered for the recovery of Cohechoky. The univerſal great regard which the Stinkards entertained for this venerable old lady, proved the ſafety of
father

father Pego. But what this prescription was, and what followed upon it, shall be the subject of the ensuing chapter.

C H A P. XIII.

Doctor Cunnohostostata makes an additional prescription for the recovery of Cobeckoky. The French Jesuit refuses to perform the part allotted to him. The remainder of it is, however, administered, and Cobeckoky dies in the midst of the administration. Tsonnonthouan is disgusted with his manitou the red rag, on account of his bad success; he is converted to Popery, and burns his rag.

IT hath been related, in the preceding chapter, how Doctor Cunnohostostata, finding the salutary effects he proposed for himself from his last prescription, rendered abortive by the too speedy arrival of Tsonnonthouan with the ambassadors, had retired from the assembly under the pretence of visiting his patient; but in reality, with the intention to order some addition to the former prescription, which might deliver him from the danger of undergoing the *lex talionis*, or sharing Co-

hechoky's fate, should she die, as he was certain she soon would do. He had finished this business, so necessary to himself, and was returned to the assembly, just as the reverend Doctor Attakullakulla was proposing to bring the French Jesuit to the square and burn him. The Stinkards having assented to the proposal, were going to prepare matters for the martyrdom. But the doctor of medicine opposed this measure with great vehemence; and so much success, that the doctor of divinity gave up the point, and the Stinkards thought no more about it. The physician then informed them, that Cohechoky having become, as was naturally to be expected, much worse, he found it necessary to make some additions to his former prescription. The additions he prescribed were as follows; first, he ordered that a cabbin should be fitted up in the most elegant manner for the reception of Cohechoky and the French juggler, who should lie together in a public manner, while the latter was to perform upon the former the functions of a husband nine or eleven times, for odd numbers are reckoned lucky among the Indians, which circumstance was to be attested by Cohechoky next morning. In the second place, he prescribed that the
French

French juggler, invoking his manitou the crucifix, as famous among the French as the red rag was among the Indians, should sit down and play a game at the platter with Tsonnonthouan. Thirdly, and lastly, he prescribed, that as many fires should be lighted in the great square, as there were cabbins in the village, through which Cohechoky should be led, supported by two men, drinking a large bumper of brandy at every fire, and interpreting at the same time whatever dreams he himself should propound to her.

By this latter prescription it may be easily seen, that the doctor had at last entirely secured his own safety. For, if the Jesuit should consent to perform his part of it, or, if Cohechoky should be able to speak at all, after passing through so many fires, and drinking so much brandy, neither of which were in the least degree probable, the doctor himself was at last the sole judge whether his dreams were rightly interpreted; a circumstance alone sufficient to save him: for, if the least and minutest article of a prescription was found deficient, provided it was not from the failure of the physician, he was no longer held liable to the *lex talionis*. But the Stinkards, without troubling them-

selves with any such reflections, and only
 solicitous about the recovery of the vene-
 rable old matron, so justly and universal-
 ly regarded by them all, immediately set
 about preparing matters for administering
 the prescription. A cabbin was fitted up
 in the most elegant Indian taste, brandy
 and wood were provided for their respec-
 tive uses next day, and the Jesuit was sent
 for to the assembly, when he was informed
 of the part he was to act in the prescrip-
 tion; his assent to which was entreated in
 the most earnest manner by the chief, and,
 indeed, the whole canton. But Father
 Pego rejected the proposal absolutely, and
 with the utmost horror and indignation.
 Tsonnonthouan, though not over delicate
 himself, yet had some notion of the deli-
 cacy of our European manners; he, there-
 fore, was not surpris'd at the abhorrence
 which the juggler testified at his share in
 the prescription. He represented this cir-
 cumstance in a very friendly manner to
 the chief and elders of the nation: he told
 them, that an old woman, especially such
 a one as Cohechoky, troubled with the
 distemper of making water in so profuse
 and irregular a manner, must be very odi-
 ous and disgustful to a French juggler;
 he added, that if he should even get the
 better

better of this reluctance, and consent to pass the night with her, it would be impossible for him to perform the functions of a husband, so often, with such a disagreeable bedfellow, as was required by the prescription of the learned and illustrious quack; on this account he proposed that another woman should be substituted in her room, recommending at the same time for that purpose, the wife, either of the juggler or the quack himself, who, he heard, were both very pretty women, and might tempt the French juggler to fulfil the prescription in its utmost extent. The chief and elders of the Stinkards heard this proposal with great applause, they declared it was highly reasonable, and required their own juggler and quack to explain themselves on the affair. The reverend Doctor Attakullakulla having no manner of concern in the success of the prescription, utterly refused to lend his wife for any such purpose; but the physician, inwardly cursing Tsonnonthouan for his officiousness, and afraid if he should refuse the loan of his wife, that the failure might be imputed to him, and that the Stinkards might retaliate Cohechoky's death upon him, after some hesitation replied, that he would very readily substitute

stitute his wife, who, by the by, was a very handsome woman, in the old matron's room, and that he would immediately send her to the French juggler's cabbin. Father Pego was far from receiving this proposal with so much disdain and abhorrence with the last; on the contrary, he told the Stinkards there was nothing in his power he would not do to serve and oblige them; but that being bound by the habit he wore, and the solemn vows he had made, to a strict observance of chastity, he was sorry he could not take his share in the prescription as now rectified and amended, which otherwise he would have endeavoured to fulfill to the utmost exertion of his faculties. The Stinkards were not offended at this soft refusal, but joined with the Jesuit in regretting his unfortunate vow of chastity; and Tsonnonthouan, ever eager in any thing he had undertaken, made a second proposal. He proposed that himself should be substituted in the French juggler's room, saying, " I too had once made a vow of chastity, but my wife Sasteratsi having broken her's with the juggler Chikamichabou, I think myself no longer obliged to keep mine; therefore I shall lie with the spouse of the illustrious quack
if

if he thinks proper, or if it will be of any service to the venerable old matron, and I shall do my best endeavours to compleat the prescription." The physician was more fretted at this expedient than the former; he thanked him, however, for his offer, but said, " It is absolutely necessary that either the French juggler, or Cohechoky, be concerned in the completion of this part of the prescription, the one actively, or the other passively; therefore, Tsonnonthouan, your lying with my wife, as you so kindly proffer to do, will be of no avail, but you may lie with the old matron herself if you please." " That I will with all my heart, replied Tsonnonthouan; but then you must consider, most illustrious quack, that being so greatly fatigued as I am by this long journey, I cannot engage to perform the functions of a husband so often as is required by your prescription: I know not if I could even do it with my own wife or with your's: allow me, therefore, a few nights to repose myself." " That I cannot do, said the doctor, for Cohechoky may die in the mean time." " Then, returned Tsonnonthouan, will six or seven functions do the old woman any service; perhaps I could engage to go so far?"

It

“ It will not, indeed, answered the doctor, nothing under nine will do ; it is likewise absolutely necessary the number of the functions performed should be odd: if you should even go ten times, and not be able to compleat the eleventh, it will infallibly kill her : besides, added he, willing to put a check to Tsonnonthouan’s inventive genius, and to get rid of his expedients, which had been so extremely perplexing to him, you know not what you are doing, Tsonnonthouan, nor what dangers you involve yourself in ; you are sensible if the French juggler had undertaken his share of the prescription, and compleated it, for I doubt not his ability, and Cohechoky had afterwards died, that I must have shared her fate ; now this part of the prescription was not originally allotted to you ; but if you voluntarily undertake it, you thereby put yourself in the place of the quack, and if you fail to perform the functions exactly as prescribed, for which I indeed doubt your ability more than you do yourself, you will not be able to avoid that exemplary punishment of death, which the Stinkards constantly inflict upon their unskilful and unsuccessful quacks. Tsonnonthouan hearing this friendly admonition, which the doctor took care for certain

certain reasons to give him privately, and besides recollecting what had happened to him before, on the very first night of his marriage with Safteratli, desirous as he was to do good to the old woman, for whom he had undertaken so long a journey, thought it most prudent to desist; and the physician fearing that some method might yet be found out to compleat this portion of the prescription, which he had thought the most difficult of all, nay almost impracticable, either by some one of the Stinkards offering to supply Tson-nonthouan's deficiencies, or by his being obliged to do it himself, told the Stinkards, that having with infinite thought, study, and reflection, made up a prescription for Cohechoky, which if properly administered would have infallibly cured her had she been at the last gasp, or even had she actually departed, would have brought her to life again, and recalled her spirit from the country of souls: he was extremely concerned that the principal and most efficacious article of it could not be administered, through the unwillingness of one operator who was able, and the inability of another who was willing, therefore the worst in her case was to be expected: but that there still was foundation to hope; for,

added.

added he, if the remaining part of the prescription be rightly applied, if the game at the platter between the French juggler and Tsonnonthouan be well and skillfully played, if the progress through the fires be duly made, the brandy properly drank, and the dreams I shall propound interpreted to my satisfaction, though I cannot promise an entire and absolute cure, yet you may depend that Cohechoky will long enjoy some ease and comfort, as also give pleasure and satisfaction to her friends: but I give you warning beforehand, that if any of these now necessary conditions are wanting, her death is almost instantaneously to be apprehended. The Stinkards being pretty well satisfied, and cherishing some hopes from this declaration of their learned physician, of whose eminent skill they were thoroughly convinced, retired to their repose, it being now pretty late; the chief having first given orders to Colapissa, Cohechoky's relation, and one of the ambassadors, to entertain in his own cabin, but at the public expence, Tsonnonthouan, and his dog Chichikoué, both of whom had distinguished themselves that day, in a very memorable manner, the one by the benevolent intentions he had shewn towards the venerable
old

old matron, and the other by his wonderful exhibition of leger-de-main tricks.

It may not here be amiss to give some account of what passed with Cohechoky all this time. When she was told of the first article of Doctor Cunnohostostata's prescription, it is hardly possible to conceive with what vigour and alacrity it inspired the good old lady; she lifted up her dying head, she opened her dying eyes, and spoke for the first time that day, with great spirit and chearfulness, declaring that she now heartily forgave the quack for having so long debarred her of brandy; that he was the most skillful and experienced of all their manslayers; in a word, the only one who knew, or prescribed the proper remedy for all distempers incident to the female sex. When she was desired to remove to the cabbin, elegantly fitted up for her reception, and that of the French juggler, she walked thither almost unsupported, though she had not been able to stand for several days before; nay, what is more extraordinary, both the diabetes and incontinence suddenly left her, the parts affected being as I imagine plumped up and restored to their original tone and elasticity, from a sort of presensation of that agreeable remedy which she expected was just

just going to be administered unto her. But, alas, this was only a lightening before death. She was no sooner informed that the Jesuit had absolutely refused to administer the remedy to her, and that it was proposed to substitute another in her stead, than she relapsed into her former state of weakness and low-spiritedness, and her distemper recurred upon her with all its wonted violence. She was, however, greatly revived when she understood that Tsonnonthouan had offered his services; she gently blamed Cunnohostostata for insisting on a precise number of times; she owned that she thought, in such cases, an even number was as good as an odd one; she professed eternal gratitude to Tsonnonthouan; she declared, that, in her opinion, his offers ought to be accepted, being as great as in her present situation she would chuse to have. But when she was at last told that Tsonnonthouan himself had given her up, that all thoughts of applying this remedy were laid aside, and that the quack rested all prospect of her cure in the remaining part of the prescription, with the nature whereof she had also been made acquainted, all hope and spirit at once and for ever left her: she laid her head down in silence upon the mat, and she

She spoke not a word more till the moment of her death, which was now every hour expected. It was even thought by her attendants, that the sudden vicissitudes of hopes and fears to which she had been exposed, too violent for her debilitated frame to support, and, above all, her melancholy disappointment at last, would hasten her fate more than the distemper itself. Be this as it will, it is certain Doctor Cunnohostostata acquired great credit and reputation by the prescription of this remedy, tho' it was never administered; and it was very solidly and judiciously remarked by his admirers, among whom were all the old women of the canton, who unanimously declared, that, should they fall sick, they would have no other quack to attend them but Cunnohostostata, that, if the bare prescription was productive of such good effects, what might not have been expected from the actual administration?

When day appeared, Cohechoky being yet alive, tho' in an extremely weak and languishing condition, and her death every moment looked for, they found that no time was to be lost: the fires were immediately lighted, a sufficient quantity of brandy was provided, Doctor Cunnohostostata was in attendance, a platter

was

was brought, bones were provided ; and Tsonnonthouan, having first invoked his manitou the red rag, was ready, and even impatient to begin the prescribed game of the platter with the French father ; for doing which, in short, for compleating the whole prescription, as matters now stood, nothing was wanting but the consent of the said Jesuit. This consent Tsonnonthouan, knowing how readily he himself would have complied with any request of that kind, made no doubt of obtaining : he therefore went up to the father, and in his grave solemn manner bespoke him to the following purpose :

“ Most reverend juggler, it is not unknown to you what a deplorable state of health our mother, the venerable old matron Cohechoky, is reduced to, and in what estimation she is held by the whole canton of the Stinkards, and how earnestly her preservation is wished for by them. Various have been the medicines prescribed for her with this intention by the quacks. Cunnohostostata, the most learned quack of them all, as you know, prescribed that you should lie with her all last night, performing the functions of a husband upon her nine or eleven times. This remedy, administered by so able a practitioner

practitioner as yourself, not only the whole canton, but the matron herself, were sensible would have cured her. But you being averse to the operation, it was waved by the quack, and kindly overlooked by the Stinkards; tho' I am informed the matron is become much worse from the cruel disappointment she has met with. The illustrious quack is now obliged to trust for success to the remaining part of the prescription. He has done us both the honour to give us a share likewise in this. Whilst the venerable matron is making her progress through the fires, drinking a large dram of brandy at each, we are enjoined to sit down and play a game at the platter together; you invoking your manitou, that piece of wood that is hanging at your breast, and I invoking my manitou, this red rag, which is pinned to my blanket. Doing this, the illustrious quack tells us, will cure the old matron. I am persuaded I need not employ many words to induce you to contribute your assistance to bring about so good and so benevolent a purpose, especially as you jugglers profess that the sole business of your lives is to do service to your brethren, both in this world and in the country of souls."

To

To this harangue the Jesuit made the following answer. “ True it is, O Tson-nonthouan, that both my own disposition, and the duty of my office, strongly incite me to do all the benevolent actions, and render all the service in my power to my brethren the Indians: it is for this purpose that I am come amongst them, to convert them from the wicked and foolish worship of rags, sticks, and stones, to the knowledge and belief of the only true and holy Catholick religion. I should likewise be ever ready to comply with all requests made by you or my brethren the Stinkards; but there are two reasons which entirely prevent my being engaged in this. In the first place, it is impossible that playing a game at the platter can be of the least efficacy towards curing the distemper of the venerable matron Cohochoky; and Doctor Cunnohostostata must certainly be egregiously mistaken in his prescription, or else means only to divert himself; for what he has ordered for the patient is evidently better calculated to kill a healthy person than to recover a sick one. In the next place, the pure and immaculate nature of the holy and only true religion which I profess, forbids me to be concerned in any such idle and superstitious practice

practice as Doctor Cunnohostostata recommends, or to contaminate the symbol of the God, whom I adore, by a communication with so vile, so despicable an idol as a red rag, which I see by the marks upon it, once covered the dishonourable part of an English heretic; and, so far from being a god, is a thing utterly senseless and inanimate, in which no power or influence can reside.

Tsonnonthouan heard this invective against his divinity with great calmness and patience; he made a short pause, and then answered his speech in the following manner.

“ Most reverend juggler, you express yourself with a heat and a passion quite unbecoming the character assumed by you jugglers, of which, I hope, you find no example in our jugglers, or of their refusing, out of an unfociable disposition, to join, with any other jugglers, in any ceremony whatsoever. You take upon you to say, that Cunnohostostata, our quack, is mistaken, or means only to divert himself by the prescription he has ordered. Indeed, were our quacks to be treated in the same manner your’s are, there might be some foundation for such a suspicion. Your quacks are equally well paid whe-

ther they kill or cure the patient ; but it is notoriously known that it is otherwise with our quacks, especially among the Stinkards. It is certain your manitous must be very proud, haughty, and ill-natured manitous, as they will not hold any correspondence with our manitous, and, it seems, they have communicated this disposition to you who worship them. You have talked in a very contemptuous and irreligious manner of my manitou the red rag ; but this gives no offence either to me or my rag : we Indians do not quarrel or fight about our manitous, as the Europeans instigated by their crafty jugglers so foolishly do. You farther say, that my red rag neither is, nor can be, a manitou. But how come you to know this ? Was you ever a red rag yourself, to know what power and influence a red rag may possess ? I have no such thoughts of your manitou, the stick of wood that is hanging about your neck ; yet, I think, I have a right to maintain, that a red rag may be as good a manitou as a stick of wood. Besides, in your juggling talks of yesterday, you asserted, and would have had us believe for truths, many things infinitely more absurd than my worshipping a red rag, such as I never heard from any Indian

dian juggler; but of these I shall talk to you further at a more convenient opportunity: for I see that all the fires are kindled, and that the venerable matron Cohechoky is ready to begin the procession. No time can now be lost; and again I ask you, whether you will invoke your manitou the piece of wood, and play a game at the platter with me and my manitou the red rag?"

To this question, put in so peremptory a manner, the Jesuit gave as peremptory a refusal; and, in order to avoid being a witness to such superstitious practices, as he called them, he begged leave to retire to his cabbin, which was immediately granted, and he forthwith left the assembly, to the infinite joy of Doctor Cunnohostotata, who now saw that he was in absolute safety, without any occasion to betake himself to his last resource, the interpretation of dreams. He concealed, however, his satisfaction; and though he could have hugged the Jesuit in his bosom for relieving him so honourably out of this scrape, he pretended to be greatly offended at him; he told the Stinkards he was sorry he had used his influence to preserve the French juggler from the square yesterday; that his only reason for doing

it, was the hope he entertained of his assistance in recovering the health of the venerable matron; but now as he so obstinately refused his help, which would be the occasion of Cohechoky's death, he was for bringing him to the square still; "for, added he, all is over with Cohechoky now, it will be needless for her to make a progress through the fires, to drink brandy or interpret dreams; she must infallibly depart in a few hours, and we had better suffer her to do it in peace: but as we are all together already, and that it may not be said the fires have been lighted for nothing, we had as good employ them in burning the French juggler. This proposal would have been certainly complied with, and instantly put in execution, had not Tsonnonthouan interposed; for the Stinkards, being all together, were resolved to do something this morning, and it was indifferent to them whether they saw an old woman roasted and tormented to death, which was, indeed, the natural consequence of this learned physician's prescription, or whether they roasted and tormented a Jesuit to death themselves. Tsonnonthouan told them, "It was, indeed, a pity the French juggler's manitou was so ill-natured and unfociable

as not to suffer him to communicate with theirs ; but since he was so, it could not be helped, he, as well as they, being obliged to obey the suggestions of their manitous whatever they were ; but then, continued he somewhat affronted, the doctor had laid no stress on the readiness he had shewn, or the service he might do by fulfilling his part of the prescription. I find my manitou the red rag goes for nothing ; I know not why an embassy was sent for me, or why I have travelled so many days journey, if, after all, I am to do nothing. But I must tell you, illustrious quack, my manitou has once before cured me of a broken leg, to the conviction and confusion of an English quack, who then attended me ; and, I doubt not, but in like manner it will cure an old woman of a profusion and irregularity in passing her urine. I, therefore, insist in behalf of the venerable matron so much esteemed by the Stinkards, and for the honour of my own manitou, that I play the game of the platter by myself ; and that the rest of the illustrious quack's prescription be completed." This request, the Indians being never deficient in good breeding and complaisance, was immediately complied with, notwithstanding the doctor declared it

would be of no avail, Tsonnonthouan's manitou being now too weak for the purpose, without the concurrence of the French juggler's, which was much stronger than his; foretelling at the same time, as he might with great safety, that Cohechoky would die in the midst of the administration of the prescription. However, Tsonnonthouan sat down to the game of the platter, and the matron began her progress through the fires, a large dram of brandy being forced down her throat, as she passed by every fire. The doctor did not propound any dreams to her for her interpretation; it was altogether needless, for she was not able to speak; and exactly as he had foretold, when she had passed thro' half the fires, being extremely reduced by the long continuance of her distemper, and by the diuretic draughts which Doctor Pimitchouy, the Iroquois physician, had given her, in order to satisfy the desire of her soul to make a great deal of water, being moreover prodigiously shocked by her cruel disappointment of last night, in not having the most agreeable and efficacious part of the remedy administered to her; and being now scorched by the heat of the fires, and suffocated by the great quantity of brandy poured down her throat,

throat, she fell down and expired on the spot.

The Stinkards, though deeply concerned at their loss, bore it with great philosophy and resignation. Not one reflecting word, and indeed, according to the Indian principles in the practice of medicine, there could be no room for any, was spoken against Doctor Cunnohostotata: on the contrary, he acquired great credit and reputation by his skill in prognosticks. Tionnonthouan was thanked in the most solemn manner, by the chief and elders, for his good services, and the manifestation of his benevolent intentions. Even the French Jesuit was forgiven, though Cohechoky's death was imputed to his refusal to administer in any part of the prescription. The Stinkards contented themselves with saying, that as the manitous of the Christians were so much stronger and more powerful than theirs, it was a pity they were at the same time so ill-natured and unsociable as not to suffer their jugglers to communicate with theirs in any ceremony, even for the recovery of the sick; but that they could not help it. So that the Indians, having no settled fixed principles of religious persecution, though they are not over and above scrupulous

about a burning, the proposal of bringing the Jesuit to the square was not renewed, or, indeed, any more thought of.

But however easy the Stinkards in general were under their loss, Tsonnonthouan himself did not bear his disappointment quite so philosophically. Till now he had firmly believed in the omnipotence of his divinity the red rag, and he had made no question that his manitou alone would have effectuated the recovery of Cohechoky, without the assistance of the French juggler or of his manitou; but he found himself egregiously mistaken; he evidently saw that his red rag was not all-powerful, as he had before fondly imagined; and calling to mind the words of the missionary, he even began to entertain some doubts of its being a manitou at all, and in this disposition of mind he resolved to consult the French juggler the first opportunity.

In the mean time, sorrow being said to be dry, the Stinkards, having a good store of fire-broth, so they called brandy then in the canton, sat down to drinking, at which they continued, as usual, with great perseverance and devotion, till they became all of them dead drunk. Tsonnonthouan himself joined in the revel; and though the
uneasy

uneasy and uncertain state of his mind prevented the liquor from having such an effect upon him as upon the rest, yet he was far from being sober when he wrapt himself up in his blanket, and lay down to his repose. He had a dream during his sleep, which contributed greatly to encrease his uncertainty, or rather, in a manner, determined him to abjure the worship of the red rag, and adopt the manitou of the French juggler. He dreamt, that Cohechoky appeared to him in his sleep with a very sad and rueful countenance, unpinned the red rag from his blanket, made water upon it with great profusion, and in a very disdainful manner threw it into the fire, where it was consumed to ashes in a moment; and that after she had done this, with a smiling and a cheerful countenance, she hung about his neck a piece of wood, resembling the manitou which he had seen the day before about the neck of the French juggler. From this circumstance he inferred, that if he had played at the game of the platter with the French juggler's manitou instead of his own, Cohechoky would have been cured. A dream is at any time sufficient to make an Indian throw away one manitou and adopt another; but this dream

being very much *à propos*, and happening at a very critical time, when Tsonnonthouan was not a little disgusted at his present divinity the red rag, wrought an almost instantaneous effect, and Tsonnonthouan at waking was in his heart almost a Christian.

In this temper of mind he repaired to the missionary, and desired to have a little farther talk with him about religion. The father was extremely rejoiced, to have an opportunity of converting so eminent a personage as Tsonnonthouan, and promised himself the acquisition of great honour, should he be the instrument of bringing him over to the holy catholick faith: accordingly he exerted himself with uncommon eloquence on the occasion. He explained to him all the sublimest mysteries of our most holy religion, such as the fall of man, original sin, redemption, miracles, &c. It must be confessed, that to several of these tenets, Tsonnonthouan proposed a good many objections; but as such must naturally be expected from a person under his prejudices of education, and his remarks moreover containing nothing but what has been urged over and over again, by our modern infidels, and has been as often
answered

answered by our learned and reverend divines, with great force of reasoning and strength of argument, to the utter confusion of all gainsayers, and the entire satisfaction of all men of sense, I shall not here take any notice of them. I only beg leave to observe, that all miracles, of whatever kind, he called leger-de-main tricks, or tricks of flight of hand, not that in so doing he expressed his disbelief, or contempt of them; on the contrary, he at that time firmly believed them, and only called them so, because his ideas suggested no other name for them.

The only miracle which Tsonnon-thouan boggled much at, was that of the incarnation. As for all the other, most reverend juggler, said he to the missionary, I can readily believe them; they are the objects of sense, and I have seen our jugglers perform, nay have myself, by means of my dog Chichikoué, as you well know, performed what was every whit as wonderful; but as for this, of a v—n's bearing a son, I know not what to think of it, it could never be the object of sense to any man, and there never could be any other evidence for it, but the assertion of the v—n herself; as for my part, continued

he, I should be very cautious how I took any w——n's word for her v——ty, after
 * * * * * In saying this, he expressed himself in very coarse terms, which I do not chuse to repeat. Besides, it was a long time before he could well digest the doctrine of the ———. I can never understand, said he, how one manitou can be three, and three manitous one, and all three one and the same; as little can I comprehend how one manitou can be the father of another, and yet the son as old as the father: I for my part have worshipped no less than six manitous in my time, but I never worshipped them all at once, nor ever maintained that any three of them, were one and the same, or that one manitou was the son of another, and yet as old as his father. However, on being told that reason was a weak and fallacious guide, that this was a mystery, and though perhaps above reason, not contrary to it, and that he must rely on the decision and authority of the holy church, he submitted, and acquiesced in its belief.

But what appears most extraordinary, is, that transubstantiation, or the Popish doctrine of the holy eucharist, which to us Protestants seems pregnant with the greatest and most palpable absurdities,
 was

was the doctrine which of all the rest met with the most cordial reception, and readiest belief, from Tsonnonthouan. This was plainly owing to the notions he had imbibed from his earliest infancy, and to the similarity he observed between this Popish doctrine and his own practice. He himself had made six manitous, and he knew that he had had the power of making as many more, or one every day, if he pleased; consequently he was not at all surpris'd if the Christians did the same thing: nor did the circumstance of their eating or swallowing their manitous, after they were made, at all affect him, or occasion the least scruple. It was true, he himself had never had a manitou which was eatable, or which he chose to eat: but this was all matter of mere accident; it might as well have happened otherwise. Had he had an eatable manitou, and been hungry, and could not have procur'd any thing else, he knew he would have eaten it, and then have chosen another. One observation, however, he could not help making, which was this, that every Indian whatsoever could make a manitou; whereas among the Christians none but their jugglers had that power, which he thought a little extraordinary.

ordinary : but when he was told that this was a privilege originally conferred upon them by the great arch juggler himself, he was satisfied.

Tsonnonthouan being now instructed in the Christian religion, as it is believed in the church of Rome, thought proper to take his late divinity the red rag from his blanket, to water it plentifully with his urine, as he had seen the venerable deceased matron Cohechoky do in his dream the night before, and then throw it into the fire. After this was done, he went thro' the ceremony of baptism, and received from the missionary a crucifix, which he hung about his neck, and worshipped much in the same manner as he had done his former manitous, the paws, pizzles, and rags.

But of all the mysteries and doctrines in which Tsonnonthouan was now instructed, none found such favour and acceptance with him, as that of transubstantiation, insomuch that Tribulation T'otherworld, the Presbyterian parson, who converted him to Presbytery, had greater difficulty to make him quit that practice and belief, than all the rest ; and when he did it at last, it was more thro' complaisance
than

than conviction : for it is the nature of man, if there is one tenet in the articles of their belief more absurd and more ridiculous than another, to regard that with a particular fondness and predilection, to believe it with the greatest obstinacy and firmness, and to be the most violently irritated and enraged against those who express the least doubts and hesitation about it. Accordingly Tsononthouan, all the time he continued a Papist, had a particular pleasure in taking the sacrament, or, as he called it, eating a manitou ; and this ceremony was, immediately after his baptism, and at his earnest request, administered to him by his friend the French juggler.

C H A P.

C H A P. XIV.

Tsonnonthouan refuses to comply with Father Pego's desire in putting his dog Chichikoué to death, and forbearing to worship his crucifix as a manitou. He is farther instructed both in faith and morality by the missionary. He assists the Jesuit in his amorous designs on the wives of the Doctors Atakullakulla and Cunnobostotata. Father Pego's unfortunate adventure with the physician's wife. He is greatly chagrined, and has thoughts of suffering martyrdom, but wants his friend and convert Tsonnonthouan to bear him company in it, who absolutely refuses. They fly from the canton of the Stinkards to that of the Peutewatamies.

AFTER Tsonnonthouan's entire conversion to the Catholic faith, the first thing his ghostly father the missionary required of him, was to put his dog Chichikoué to death, alledging he had been a wicked instrument, in the hands of the devil, to prevent the conversion of the whole canton of the Stinkards, and that therefore

therefore he ought not to be suffered to live. But Tsonnonthouan would by no means comply with his desire; for he said he was as excellent a hunter as he was a performer of leger-de-main tricks; however, in order to sweeten his refusal, he assured him he would never again employ those wonderful qualifications of Chichikoué in opposition to the faith he now professed, but in support of it, should opportunity serve, to the utmost both of his own and his dog's abilities. The Jesuit was obliged to be satisfied with this compromise; and this was not the only instance wherein he found his new convert not altogether so submissive to his priestly will as could have been wished.

Tsonnonthouan, though extremely fond of eating his manitou, paid an extraordinary regard likewise to the crucifix that hung about his neck; in short, he worshipped and invoked it with as great fervency and sincerity as ever he had done his red rag, or any of his other manitous. The missionary could not help observing this, and told him, he was in the wrong to reckon this crucifix a god, for that it was only a symbol, type, figure, or resemblance of the
God.

God that was crucified, and should be considered in no other point of view. Tsonnonthouan made answer to this remonstrance, that he did not perceive but the piece of wood which hung about his neck, and was his constant companion by night and by day, had as good, or rather a better title to be his manitou, than a wafer, which, after he had swallowed, he saw no more of. The Jesuit replied, that that depended on Him ; that he neither did, nor, indeed, could make the crucifix a God ; but that he had an express commission for making the wafer a God ; nay, that very individual God, who had suffered on the cross so many years ago. Tsonnonthouan being now a Roman Catholic, had already so much of the spirit of that religion in him, that he became a little susceptible of holy jealousy, of which he was utterly incapable while he continued a mere Indian. He was somewhat piqued at the insinuation of the reverend father, that he alone had the power of making manitous, a privilege which he himself was once possessed of, and had exercised, and which he had no mind, as yet, to part with ; therefore he gave him the following answer. “ Most reverend juggler, you must remember, when I was endeavouring to prevail upon you to play
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a game at the platter with me for the recovery of the venerable matron Cohechoky, who is now gone to the country of souls, you told me, that my worshipping such a manitou as a red rag, was a very foolish and absurd thing; I shall very readily grant you it might have been so. However, I do not think there can be any harm in believing any religious absurdity whatsoever, provided that religious absurdity produces no pernicious consequences to a man's self, his friends or his country, which I am certain the worship of a rag, or any thing of that nature, never can do. But, if I believed one absurdity of my own before, I now believe a thousand of your's, which you have taught me. At your persuasion, I believe that three are one, and one is three, that a son is as old as his father, that a v—n bore a child, with many others too tedious to mention. I do not desire you, most reverend juggler, to believe any absurdity of mine, in which you see I am more complaisant than you are; therefore I do not think you have any reason to find fault with me for believing only one absurdity more than you do. If a wafer may be a manitou, I cannot conceive why a rag or a stick may not be one also. The Europeans, if they please,

please, may yield up to their jugglers the sole power of making and constituting their manitous, perhaps they never had it; but the Indians enjoy that power, and I myself have exercised it oftener than once, and am still determined to exercise it. In short, this piece of wood here hanging about my neck, is my manitou, and shall be my manitou as long as I think proper; I make it so, and I do not see that any body has any thing to do with the matter. As for you, most reverend juggler, you may call it what you please, the type, figure, symbol, or resemblance of the great Manitou, I shall never quarrel with you or any other juggler about names."

From the nature and manner of this speech, the missionary clearly perceived that it would be labour lost to endeavour to convince Tsonnonthouan of his error; and that, should he farther attempt it, he ran the risque of losing so illustrious a convert; therefore he thought proper to drop the dispute. And from this speech it likewise appears, that notwithstanding Tsonnonthouan was a very good Catholic in his heart, yet he had still a great deal of the Indian about him. So difficult it is for men of the best sense and the great-
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est penetration, entirely to get rid of the prejudices of education. Tsonnonthouan never could do it altogether, and something of this kind was observable in every incident of his life.

The missionary now proceeded to instruct his convert in some other peculiar articles of the Catholic faith, such as the supremacy and infallibility of the pope, purgatory, the power of the priests to relieve souls out of purgatory, of their granting indulgences and absolution for sins, &c. Tsonnonthouan having already as he thought swallowed so many absurdities, made no difficulty in believing the rest. For it was a principle with him, that it was a very ridiculous thing in any man, who believed any one absurdity, to reject other absurdities, were they to be a thousand in number, merely on that account. And, though no man ever possessed a greater share of discernment in the common and ordinary affairs of life, yet he never employed it as his guide in religious matters, either from a persuasion that religion was not subject to, or fit to be tried by the rules of reason, or that if he should make use of it, he never should agree in his sentiments with any man living. Accordingly he
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made no objections to any of the foregoing doctrines; he observed, that such doctrines, and the practices deducible from them, must be vastly beneficial to the jugglers in Roman Catholic countries.

The missionary was wonderfully pleased with the aptness and docility of his pupil. A great intimacy and friendship commenced betwixt them; and such was the missionary's regard for Tsonnonthouan, that he opened to him all the secrets of his heart and of his profession. He instructed him in some secrets with respect to morality, which are never revealed to any but chosen disciples. He informed him, that the end always justifies the means, and that all actions in themselves are indifferent, and none can be bad unless committed with a bad intention. For instance, it is a meritorious action to extirpate heresy, and consequently all the means that conduce to that purpose, be they what they will, murders, assassinations, poisonings, breach of faith, &c. are not only justifiable, but even commendable. Again, it is no bad intention in any man to procure money, in order to be supplied with the necessaries and comforts of life; and, if your friend or neighbour has a purse of money which
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you cannot get possession of without putting him to death, and if, besides, you cannot procure money any where else, and you should shoot or stab him, not out of hatred or revenge, or any other malevolent passion, but merely for the love of his money, you are not guilty of murder. In the same manner, if your friend or neighbour has a wife, and you lie with her because you like her, or because she is a handsome woman, and not because she is your friend's wife, you are by no means guilty of adultery, or indeed of a bad action, as it is a very natural thing to desire to lie with a handsome woman."

Tsonnonthouan was very far from being much edified by these sublime doctrines of morality. On the contrary, he could not help expressing a great deal of aversion and abhorrence at them, very natural indeed in a barbarian unacquainted with philosophical refinements, and metaphysical distinctions, insomuch that the missionary thought proper to instruct him no farther in Jesuitical morality. With respect indeed to the case of adultery, Tsonnonthouan could not help talking to him to the following effect. "Most reverend Juggler, I can easily see the reason

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son why you refused to lie with the venerable matron Cohechoky, when it was prescribed by the illustrious quack Cun-nohostotata; for certainly an old woman like her, especially when troubled with a diabetes, and incontinence of urine, could not be a very desirable bedfellow; but when the quack himself offered you his own wife, who is reckoned the comeliest and handsomest woman in the canton of the Stinkards, and has all the appearances of being a good and an agreeable bedfellow, I cannot imagine what made you reject her embraces; for, according to your own principles, you could not be guilty of adultery, for two reasons; in the first place, she is very beautiful, and as you say it is natural to desire to lie with a beautiful woman, for no other consideration but because she is so; and in the next place, the avowed intention of your lying with her, had you done so, was not to cuckold the quack, to which, by the by, he gave his consent, and consequently could receive no injury, but to recover the venerable matron Cohechoky, to her former state of health."

"My good friend Tsonnonthouan, the missionary made answer, you speak very pertinently, and much to the purpose. It
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is true, my great objection to Cohechoky was her age and her distemper, which certainly would have made her very distasteful to me, but I had no objection of that kind to Doctor Cunnohostostata's wife, who is certainly, as you say, a very beautiful woman, and whom I have often looked upon with the eyes of desire and affection; which consideration alone removes all scruples I might have against making the doctor a cuckold, as I should not do it with any the least intention to commit adultery, in which sinful intention, as I told you before, all the harm consists; for, indeed, the second intention had no weight with me, because I am well assured, and I suppose you are so too by this time, that had I lain, not only with the doctor's wife, but all the women in the canton of the Stinkards, it would not have been of the smallest avail for the recovery of the venerable matron Cohechoky. I wish, indeed, such an offer had been made me at another time, and under other circumstances, I then perhaps should not have refused it. For, my dear Tsonnonthouan, I speak to you as a friend, what is desirable and to be wished for, is not proper and convenient at all times. We Jesuits, when we enter into

our holy order, make all of us a solemn vow of chastity ; it is true, none of us keep it, but we must take particular care of the manner how we break it. In short, it is not the thing itself, but the scandal only, that gives offence ; and though we all know that we are mutually guilty of the breach of this vow, yet none are ever punished or even reproached for it, unless those whose imprudence hath made it public ; when we are obliged, for the reputation of our order, and to blind the eyes of the people, to take notice of it, and sometimes in a very severe manner. Now, Tsonnonthouan, had I then accepted of the otherwise very agreeable offer that was made me, of being bedfellow to Doctor Cunnohostostata's beautiful consort, you are sensible it must have been known to the whole canton of the Stinkards, as I must have lain with her as it were in a public manner, and consequently could not have been long a secret to my brethren and the superiors of my order, who would have been highly offended thereat, not only on account of the thing itself, but on account of my being concerned in it, as part of a superstitious prescription for the recovery of the health of an old woman. I should certainly
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have been dismissed from the order, and disgraced for ever. But I confess to you, my dear friend, I should reckon myself very happy to pass a night, or, if no more could be procured, only an hour or two, in private with the doctor's spouse; and if you could assist me in accomplishing this my desire, you would lay me under eternal obligations to you, which I should never fail to acknowledge in the most grateful manner."

"Talk not of obligations, most reverend juggler, replied Tsonnonthouan, by teaching me a religion which contains so many more absurdities than my own, which would find eternal employment to my mind, which yet should never be able to unravel one of them, were I to think all my life long, of nothing else, you have laid me under obligations greater than ever I shall be able to repay; therefore, conclude me ready to serve you in this, as well as in every thing else, to the utmost of my power, and with all the fidelity and sincerity imaginable. As a proof of which I must inform you, that I am afraid there will be a great deal of difficulty, both in getting an opportunity with the quack's wife, and her consent afterwards. For the quack is not only

very jealous of his wife, but what rarely happens in such cases, she is very fond of her husband; and he is indeed a strong robust man, in the bloom and vigour of his youth. I was indeed surpris'd, when, at my proposal, he so readily consented you should pass the night with her. I then imputed it to his extreme desire to relieve the good matron Cohechoky, but I since incline to be of opinion that he imagined one of you would absolutely refuse the party. I know not, for I have never as yet been conversant with any woman but my own wife Sasteratsi, but I have been told, that one woman is as good as another in the dark; and as you desire privacy, you have no reason to be solicitous what woman you have, so it be in the dark. Now I am certain, if you are so dispos'd, that I could easily procure for you the juggler Attakullakulla's wife, who, though she may not be quite so handsome as the quack's wife, is yet far from being a disagreeable woman. It is true, the juggler refused you his wife at the same time that the quack offered his; but the reason of this was evident, the juggler had nothing to do with the success of the prescription, and, besides, he then expected nothing for his consent.

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He is poor, and an ordinary blanket, or a dram of brandy, will procure his good will to his wife at any time, not to mention that he is your brother juggler, and may possibly be the more reasonable on that account: he is old and feeble, and his wife's consent may be had for the asking. But I am doubtful if Cunnohostotata's wife will be so compliant; besides, the quack is rich, he has good store both of blankets and brandy; and if he should be disposed to enter into a treaty about his wife, which I will not venture absolutely to deny, yet I am certain his demands will be very extravagant."

"My dear Tsonnonthouan, father Pego made answer, I am greatly obliged to you for the sincerity you have shewn, and the good advice you have given in this affair; which, I confess, is not a little interesting to me. You have my blessing, and God will reward you. But there is one thing, Tsonnonthouan, which I must inform you of, and in which I am very serious; I have ever had a most tender and scrupulous conscience, and the greatest aversion and abhorrence at the commission of adultery. Adultery is indeed a most heinous crime, a mortal offence both against God and man. Thou shalt not commit

adultery, is one of the ten commandments, written by the finger of God himself on the tables of stone, and given to Moses on mount Sinai. Now I am afraid my passion for Attakullakulla's wife is not so strong, that, if I were to lie with her, I could in my conscience acquit myself of committing adultery; and I would not for the world, and all it contains, have a qualm of that kind lying heavy upon my breast. Whereas, if Cunnohostostata's wife were my mother or my sister, so extreme is my desire for her, that I should not run the least risque of any intention of committing either adultery or incest, and it is good to avoid the smallest chance of doing evil. Therefore, Tsennonthouan, I beg of you to enter into a treaty with Cunnohostostata about his wife; be not sparing of your promises, and leave the performance to me, for I assure you I am no churl in these affairs.

Tsennonthouan could not help smiling at the great delicacy and tenderness of the father's conscience, for he did not understand the nice distinctions on which it was founded; but from his Indian education having no such abhorrence at adultery, he gave him this answer. "Very well, most

most reverend juggler, we shall consult about this affair, and see what is to be done to-morrow. But in the mean time you must know it is some days since I have swallowed a manitou, and therefore I beg you would now perform that ceremony.

Upon this the Father gave Tsonnonthouan the sacrament; then they supped upon sagamity, sung their evening mattins, and retired together to their repose; for having been for some time very intimate friends, they now lodged in the same cabin. In the morning, when they awoke, Tsonnonthouan cried out, Most reverend juggler, I have it, a thought has come into my head which I am persuaded will do the business. This day I will tell Cunohostostata that I dreamt you gave him ten blankets, and ten bottles of brandy, for I hardly think we can offer him less, and that you lay with his wife, and unless he tells me on the spot another dream which contradicts it, you know by the custom of the Indians he must comply. The reverend father approved of this project, and Tsonnonthouan went to execute his commission. Doctor Cunohostostata was too well versed in these matters to be taken in such a snare; upon

Hearing Tsonnonthouan's dream, he immediately told him that he himself had dreamt, the French juggler had offered him a hundred blankets, and as many bottles of brandy to lie with his wife, and that he had refused it. Tsonnonthouan made no other answer than this, I see you dream better than I, and returned to the missionary, to inform him of the bad success of his negotiation, whereat the missionary seemed to be not a little disappointed; but Tsonnonthouan endeavoured to comfort him, by advising him to have recourse to the juggler Attakulla-kulla's wife, with whom he run no great risque of a refusal. But however, most reverend juggler, said he, if you would be governed by me, I would have you apply to the wife herself, and not to the husband. You desire privacy in this affair; he is a juggler as well as you are, and I now recollect, that I have been told two of a trade can never agree; therefore, though I doubt not his giving his consent, he might probably blab the affair afterwards, by which means it might come to the ears of your brethren the French jugglers, which you tell me would be attended with bad consequences to yourself. On which account, if you think proper, I shall agree with

with his wife, which I am persuaded I may do for a blanket and bottle of brandy, and when it is dark, I will pretend to be taken suddenly ill, when you may call the juggler from his cabbin, to exorcise the devil, and in the mean time slip into his wife, and I shall take care to keep him sufficiently employed till you have done your business. This project being approved of by the missionary, Tsonnonthouan communicated it to the reverend doctor of divinity's wife, whose consent he procured by means of the proposed reward, and they both waited with impatience for night, in order to put it into execution.

When night came, the missionary's former scruples returned upon him with such violence, that if Tsonnonthouan had not happily found a salvo for them, they would have gone near to have spoiled the expedition. He told him, that though his passion for the physician's wife was so violent, that lying with her he could not have the least intention of committing adultery, yet he had not so strong a desire for the clergyman's, that he could altogether acquit his conscience of that intention, a mortal sin which he could not for the world be guilty of. But Tsonnonthouan, who was naturally a sort of casuist,

as also very ready at an expedient, hinted to him, that he had nothing to do but to imagine that he was lying with the quack's wife instead of the juggler's; in which case he could not possibly have any intention of committing adultery with either of them. The reverend missionary was extremely well satisfied with this salvo; but now another scruple of much the same nature arose in the mind of Tsonnonthouan himself. It was this. Being now a steady convert to christianity, and having heard from the French juggler, that the precepts of that religion strictly forbade its professors to have any connections or dealings with superstitious Indian ceremonies, he began to doubt of the lawfulness of the calling in the Indian juggler, to exorcise the devil, and to express some reluctance at it. But the missionary set his uneasy mind at rest, by telling him, that though it was indeed quite contrary, and very repugnant to the precepts of christianity, yet as it was undertaken for the benefit and service of a holy father of the church, the end justified the means, and it was not only excusable, but highly commendable; he added, that though he had not now time to grant him a dispensation for it, yet he would

would give him absolution for it afterwards, which was the same thing.

Having thus mutually relieved the scruples of their tender consciences, they put their project in execution without delay. Tsonnonthouan fell a groaning in a most piteous manner, and the reverend missionary hastened to Attakullakulla's cabin, whom he knocked up, telling him that Tsonnonthouan being in great extremity, wanted to see him as soon as possible. The Indian juggler, incited by his wife, got up without loss of time, and the French juggler immediately supplied his place. Being arrived at Tsonnonthouan's cabin, Attakullakulla began the ceremony of exorcising the devil, which having already described in the case of the venerable matron Cohechoky, I shall here pass over. Suffice it to say, that Tsonnonthouan did not suffer the exorcism to end till he was certified by his return that his friend Father Pego had finished all his exorcisms. As soon as this happened, he recovered, and the devil was concluded to be expelled; the Indian juggler, as well as his wife, was gratified with a blanket and a bottle of brandy, to whom he returned, without being in the least sensible of the manner in which she had been

employed during his absence. And the missionary having, according to his promise, given his friend Tsonnonthouan absolution for the share he had borne in the Indian superstition of exorcism, they both betook themselves to their repose for the remaining part of the night, having first sung in conjunction their vespers, or evening prayers, a duty which they never neglected.

Love is a strange, unaccountable passion, and no man or woman, when under its influence, can tell from what principles, or by what rules they act. It leads them to a number of contradictions and inconsistencies of conduct, which are utterly inexplicable. The operations of all the other passions, such as ambition, avarice, revenge, pride, hatred, and anger, are much more simple and uniform in their operations, and when we know which of them any person is actuated by, we can easily form some notion in what manner he will proceed, in order to gratify his desire, and on what conditions that desire may be gratified. But it is quite otherwise with love, and no prognosticks can be formed of what the lover may do, or method laid down, by which he may extricate himself out of the labyrinth in which he is involved. By
love,

love, in this place, I do not mean that refined passion, called Platonic love, which seems to have only for its object the merit and mental beauties of the person beloved ; neither do I mean that brutal passion called mere lust, which terminates in the gratification of the sensual appetite, of which alone the irrational animals appear to be susceptible ; but a mixture, or composition of the two, or rather the latter passion, compounded with an unaccountable sort of sympathy, which acts frequently contrary to all the maxims of reason and common sense, and is directed by that sympathy to some certain particular object of the other sex. But of this probably I shall have occasion to discourse more at large, when I come to give an account of Tsonnonthouan's amours. It was with this passion the French missionary was now possessed, and it was this sympathy which led him so strongly to desire the wife of Doctor Cunnohostotata the Stinkard physician. He had no reason to be dissatisfied with his last night's adventure ; but his passion, so far from being abated by enjoying her already by proxy, in the person of Mrs. Attakullakulla the clergyman's wife, was rather increased ; and he concluded, from one of
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the whimsies of love, that if he had so much pleasure from only the type or the symbol, he must have infinitely more from the reality, or the substance itself. But how to accomplish his desire was the difficulty; in this exigence he again applied himself to his convert and confident Tsonnonthouan. Tsonnonthouan having found that the quack would not listen to any terms, advised his friend to make application directly to the wife, flattering him, that, on a thorough trial, no woman would be found altogether impregnable to presents. He even offered to carry on the negotiation with her himself; the Jesuit thanked him most profusely for his goodness, and commissioned him to promise her, as the price of her compliance, all he was worth in the world, not even excepting his crucifix, and the very beads on which he said his prayers. Tsonnonthouan was not long of procuring a private interview with the physician's beautiful consort, wherein he acted both as an able and zealous advocate for his friend. This lady, who really loved her husband, was a long time untractable; she resisted, with a noble and virtuous disdain, all Tsonnonthouan's tempting offers; she treated his boundless promises of brandy and blankets with great contempt,

contempt, and even threatened to acquaint her husband with his attempts to debauch her, and make her unfaithful to his bed. But when Tsonnonthouan offered her the crucifix, which was a very curious piece of workmanship, she found her resolution staggered: He perceived this; like an able politician, he pursued his blow, and, by throwing in the beads also, which were of several colours, and very beautifully variegated, he at once overthrew all that virtue, which had withstood so many blankets, and so much brandy. In short, she gave up the point, and at last freely consented; it was agreed on between them, that he, Tsonnonthouan, should pretend sickness the ensuing night; and that Father Pego should call up her husband the quack, to prescribe to him, who should then be welcome to employ the interval that offered, to the best advantage, and in the manner most agreeable to him. Father Pego was excessively rejoiced at this piece of gospel or glad tidings (for that is the original meaning of the word gospel) which Tsonnonthouan brought him. He longed most impatiently for night; as soon as it was conveniently dark, and it was thought Doctor Cunnohostotata, and his wife, were gone to bed, Tsonnonthouan,

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in the presence of many of the Stinkards, collected together for that purpose, fell, to all appearance, most outrageously sick; and beseeched the French juggler to run with all speed to call the quack Cunnohostostata to prescribe to him. Father Pego obeyed with great alacrity; he knocked up the physician, and told him, his friend Tsonnonthouan was in the greatest extremity, and earnestly begged his assistance, promising, at the same time, to reward him most liberally for his trouble, without regarding the custom of not paying till the cure was performed, or insisting on the *lex talionis* being inflicted, if unsuccessful. The doctor, encouraged by this promise, and well knowing the Jesuit was rich, immediately ran to Tsonnonthouan's cabin, leaving his wife, as he thought, asleep, and expecting Father Pego to follow him. But Pego had no such intention; he either found the lady not really asleep, or else found methods soon to wake her, when she gave him such a reception as made him think both his crucifix and beads were extremely well bestowed. Cunnohostostata, unlike many whom I know, as well Indians as Englishmen, really knew something of his business; he was not easily to be deceived in such matters: he soon found

found out, that nothing at all was the matter with Tsonnonthouan, and it was quite a farce he was carrying on. He, therefore, suspected some trick was intended to be played him; looking about at the same time for the French Jesuit, not seeing him there, and recollecting also Tsonnonthouan's dream, the nature of which he well knew, he penetrated into the whole mystery at once. He said never a word, but pretending to want something necessary in the prescription, took a flambeau, and hastened, with all speed, back to his own cabbin. There he found his wife and Father Pego engaged in a very unseemly attitude; the combatants were excessively discomposed at his abrupt appearance, particularly poor Pego, who had nothing to say for himself; but Mrs. Cunnohostostata soon exculpated herself, and with all the ready wit of a woman on such emergencies, threw the whole blame upon the Jesuit, and brought in her husband also for a share. She told her husband, that, as he well knew, she had some time ago fallen fast asleep, that she never had been sensible of his having quitted the cabbin; that she had been a little after wakened, as she thought, by him; that, indeed, she was perfectly amazed at the frequent and repeated

peated proofs of his affection, fearing his health might be thereby endangered; but that she had thought it was the duty of a good and obedient wife, as she ever demeaned herself, to take all in silence, by which means she had not discovered the change put upon her, which she had the boldness to alledge had been done with his privity, and that he had been bribed to his own cuckoldom, reproaching him, at the same time, with having before given his consent that this juggler should lie with her for the relief of Cohechoky, and maintaining that the present affair was an ingredient in another of his prescriptions, which he had taken this method of surprise to fulfil, as he well knew that she was too faithful a wife, and loved him too well, unworthy as he was, to give her consent to it. Having thus, in a manner, turned the tables upon her husband, and even rendered a defence from him necessary, which, on such occasions, ought always to be done, in order to confirm her words by actions, she burst out into a flood of tears, and giving both the doctor and the Jesuit all the opprobrious names the Indian language afforded, she flew upon the latter like a fury, scratching his face and eyes, tearing his hair, and pommelling him

him without mercy. It is the nature of man to believe the woman he loves, even contrary to the exprefs testimony of his senses. How much more easily then must Doctor Cunnohostotata have fallen into this snare, who besides could not contradict a word his wife said, except the article of prescribing his own cuckoldom, in which he was sensible, from the unlucky affair of Cohechoky, appearances were also against him; and that his wife, if he did not make proper submissions, would have all the hen-peck'd husbands, more than one half of those in the canton, and all the women, universally on her side: therefore, to convince his wife that he had no hand in the business, and being likewise enraged against the Jesuit for the trick he had played both him and his wife, he thought proper to second and assist her in her hostile operations against him; which he did with so much dexterity, being an excellent bruiser for an Indian physician, that he soon gave him a couple of black eyes, and beat him most unmercifully. Father Pego was not so active in this engagement as he had been in the former: on the contrary, he was entirely passive, and bore his drubbing, if not with patience and resignation, at least

least in silence, and without resistance. However, the vociferation of the husband, and the screaming of the wife, made such a noise, that it alarmed the sick man, and the rest of the canton. Tsonnonthouan, forgetting his pretended indisposition, and suspecting, from the physician's abrupt departure, and other circumstances, what might be the occasion of the uproar, hastened as fast as he could to his friend's assistance. He found almost the whole canton assembled about the cabin; and here, had it been light, for the flambeau had accidentally gone out, a most ridiculous scene would have presented itself to their view; father Pego almost naked, being stript in the scuffle of all his holy accoutrements, with two black eyes, and his face and head running down with blood; Mrs. Cunnohostoftata tearing and scratching him with her nails, and the physician beating him to mummy with his fists: in short, had the engagement continued much longer, the holy father would have been for ever disabled from making any more converts to the glorious light of the gospel. But as Tsonnonthouan's ready invention brought him into this scrape, so it now extricated him happily out of it. A dream is ever held.

held a sacred thing among all the Indians, and great regard is paid to it, insomuch that when one Indian tells another his dream, containing any desire or request to be granted or performed by the hearer, whatsoever this be, it must be immediately complied with, unless he has had the good luck to dream, or the presence of mind to invent upon the spot, a dream of his own, contradicting the other in express terms. This was the case when Tsonnonthouan endeavoured, by such a finesse, to enter into a negotiation with the physician about his wife, for the behoof of the reverend missionary. It proved abortive at that time, from the doctor's ready wit and presence of mind; but at present, from the different circumstances in which this learned physician was engaged, it was attended with better success. Tsonnnnthouan told all the Stinkards about the cabbin, and who were rather hearers than spectators of the fray, that a little before he sent for the quack to prescribe to him in his sickness, he had dreamt, that he saw the quack and his wife beating and pummelling the French juggler in the same manner they were now doing; upon which he himself immediately recovered from his indisposition, and
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the combatants gave over the fray, and departed good friends. Cunnohostostata was at this time either so deeply taken up with the battle, if it may be called so, for his antagonist the missionary was totally inactive, or else so fired with resentment for the wrongs he had sustained in the person of his consort, that he did not attend sufficiently to the purport of Tsonnonthouan's dream, or had not time or presence of mind to invent another dream, as he had done before, to contradict it, and to frustrate its effect. Upon this, all the Stinkards present, thinking besides they could do no less for so eminent a personage as Tsonnonthouan, who had travelled five hundred miles to play a game at the platter for the relief of their sick matron Cohechoky, insisted that the quack and his consort should comply with the dream, and immediately dismiss the French juggler, which with some difficulty they were at last obliged to do. The doctor and his lady returned to their bed, the latter seeming to be satisfied from her husband's behaviour that he had no hand in the business, and that he had not this time at least prescribed his own cuckoldom; while the other, well pleased she was so, thought it best to say no more of the matter;

matter; and Tsonnonthouan and his friend the missionary, happy to get so well out of the scrape, retired to their cabbin.

It is very obvious with what an extreme prudence and caution Tsonnonthouan acted in this nice and critical conjuncture. Had he done as a hot headed Englishman would have done, had he ran in to take his friend's part, or even to separate the combatants, for there were two to one, which is not fair play, and contrary to all the established rules of bruising, a battle royal would infallibly have ensued, the success of which would have been very doubtful, and the event uncertain, especially as the whole canton might possibly have been at last engaged on one side or other. In short, the dream was the only expedient which could have ended this troublesome affair, if not amicably, at least without any farther bad consequences. Satisfied with what he had done, Tsonnonthouan immediately fell asleep; but the missionary was kept awake, as well by his disappointment, as by the blows and bruises he had received. The sensual part of his passion was, indeed, now as effectually cooled by the fists of the physician, and the nails of his wife, as it could have been

been by the wife alone, had she exerted herself in a more natural and agreeable manner ; but he was not aware with what consequences this unsuccessful adventure might be attended. He was sensible of the trick Mrs. Cunnohostostata had played him, and he was aware that a woman capable of that, would stick at nothing to secure her own safety, or gratify her revenge. He was afraid that, learned as Cunnohostostata was in the principles and practice of medicine, he might not be such an adept in divinity, or have too dull, or too much of an Indian understanding, to be able to comprehend those nice, metaphysical distinctions, by which he had set his own conscience at ease, tender and scrupulous as it was, especially in the case of adultery, and that he might not be able to separate the innocent fact from the sinful intention, or to conceive how another man could lie with his wife, without committing adultery with her, or cuckolding him, or even intending to do either. Besides, he had already felt the fury of the doctor's fists, and he had no desire to encounter them a second time. Therefore he waked his friend Tsonnonthouan, and communicated these his suspicions to him. Tsonnonthouan was far
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from easing his fears, when he told him, he had something else to dread besides the fisticuffs of the quack; that he had twice, already, run the risque of being burned at the square; that it had been proposed first by the juggler, and then by the quack, and both times eagerly assented to by the Stinkards; but both times prevented by his mediation and good offices. On hearing this, Father Pego's mind took a new and extraordinary turn; the sensual part of his passion for the fair Mrs. Cunnohostostata had been one way or other amply satisfied, but the sympathetic part of it still remained in full vigour. It is true, he detested her for her black infidelity and treachery; he was even enraged at her for having out-done him in Jesuitical art and contrivance; but then her wit, her spirit, and ready invention, perfectly charmed him; the beauties of her person rushed again upon his imagination; he cursed his bad fortune, his disappointment chagrined him, his bruises pained him, his love distracted him; in short, he grew weary of life and the world, and was in a very fit disposition for undergoing a martyrdom. In consequence of which he expressed great wrath against Tsonnonthouan, for preventing his receiving that honour

whereby he should certainly have been enrolled both a saint and martyr in the calendar of his holy mother the church. Tfonnonthouan, who really loved him, and would have done any thing to oblige him, was sorry to see him so much out of humour, and could think of no other expedient to appease him, but by telling him, that little time was yet lost; that if he had so longing a desire to be burnt, it should be soon complied with; that the square and every thing else should be got ready next morning, when he himself would assist at the ceremony, and either dispatch him as soon, or torment him as long, as he thought proper. “ Ay, said the Jesuit, somewhat mollified by Tfonnonthouan’s complaisance, the longer and more cruelly a martyr is tormented, so much the more glorious is the martyrdom, the greater joy he receives in heaven, and the sooner he is enrolled a saint; but the laws and customs of martyrdom are not well established in our church; some saints have offered themselves voluntarily, and some have been even known to fly from martyrdom; but I never heard of any who used indirect means, or underhand employed a friend, and Brother Christian, to procure them that heavenly crown; it is
sufficient

sufficient if they are, at all times, ready to undergo it for the glory of God and the good of his church, and if they bear their torments with joy, and without flinching; besides, I am afraid this method would be of bad example, and I am not sure whether, in this case, the end would justify the means. However, you will give me time to think of it, and I shall give you an answer next morning." Tsonnonthouan complied, and having said or sung their evening prayers as usual, they both fell asleep at last.

No sooner was the Jesuit stirring than Tsonnonthouan asked him whether he had come to a resolution, and if he should go to the Stinkards, and desire them to build a square, and provide wood for the burning? "Do so, Tsonnonthouan, replied the holy father; but then you must bear me company, otherwise I cannot in conscience consent to have this glorious crown of martyrdom conferred upon me. I should, indeed, be altogether unworthy of it, if I procured it by your private mediation; but your suffering along with me will take away all objections against indirect and underhand practices; besides, it will add greatly to my glory, that so illustrious a convert as you became also my fellow martyr; and, moreover, when we shall

be fainting and expiring under our lingering torments, a mutual emulation will support us, and we shall be enabled, by example, and reciprocally encouraging one another, as we see occasion, to go through them with a primitive Christian fortitude; for you must take this along with you, if we should once repent or wish it over, the martyrdom will be good for nothing, and we shall reap neither glory nor benefit by it." "Most reverend juggler, replied Tsonnonthouan, you have taught me innumerable absurdities in your religion, to all which I have very readily yielded belief; but such a one as this I never heard of before, that I should procure myself to be burnt at the square when I am not prisoner of war, but am amongst a friendly nation; indeed, were I prisoner among the Cherokees, enemies to the Roundheads, and were not adopted by any of their wives or mothers, to be sure I must be brought to the square, when I am confident I should go through all the torments of burning with as much resolution as any of your jugglers were ever known to do. But here there is no occasion for it; besides, were I never so willing, the Stinkards would not give their consent; they would on no account burn a Roundhead, their friend

friend and ally, one who has taken so much pains for the relief of their old matron Cohechoky; whereas you are a Frenchman, have endeavoured to put them out of conceit with their own juggling tales, and make them believe your's, and have, besides, lain with the wives of their principal juggler and quack; they have been twice with great difficulty prevented from burning you already, and for a word speaking you may be burnt still, when, and in what manner you please: As I said before, I shall assist you, but will not, and indeed, cannot, bear you company."—"Alas! alas! Tsonnonthouan, returned the Jesuit, you are not sufficiently instructed in the faith, neither has it taken deep root in you; you are like seed sown on stony ground, which cometh quickly up; but having no deepness of earth, is scorched by the sun, and withereth away; so in like manner, when tribulation and persecution ariseth because of the word, you will be by and by offended. But am not I under tribulation and persecution? Hath it not been devised by mine enemies to burn me? have I not been buffeted by the physician and his wife? Besides, the Stinkards will not receive me, neither will they hear my words, therefore I am commanded

to shake the dust off my feet, and fly out of their city into another. Will you accompany me in my flight, since you will not in my martyrdom? " Tion-nonthouan had in his nature a large fund of complaisance, as appears from several instances in this history ; it is true, he had refused to kill his dog Chichikoué, to forbear worshipping his crucifix as a manitou, and to bear the Jesuit company at the square ; but these were quite unreasonable, or repugnant to his most obstinate prejudices : in every thing else he shewed a most exemplary obedience to his ghostly father ; he believed every word he said to him, however absurd he might think it ; he procured him the wives of the Stinkard clergyman and physician, and though he would not bear a part in the projected martyrdom, yet he offered to bring him to the square, and even assist in burning him. It may then be easily conceived he made no difficulty in acquiescing with his proposal of attending him in his flight from the canton of the Stinkards. They set out immediately, taking no heavy baggage with them, except two or three bottles of brandy, a little Indian corn to make sagamity, and the few remaining religious implements belonging to the

the father, he having parted with his crucifix and beads to Mrs. Cunnohostostata. Travelling with the utmost expedition, they arrived in a few days at the canton of the Poutewatamies, a people extremely devoted to the interests of the French nation.

C H A P. XV.

Tsonnonthouan, at the instigation of the Jesuit, takes up the hatchet, and sets on foot a holy crusade against the English. Being deserted by his warriors, he proceeds in the expedition by himself. He is surprised, taken prisoner, and carried to the house of Tribulation T'other-world, a Presbyterian parson, by whom he was afterwards converted to the Presbyterian persuasion.

FA T H E R Pego had not at present any great inclination to enter into amorous intrigues among the Poutewatamies, therefore he applied himself with greater assiduity to the more proper and peculiar offices of his sacred function. He observed in Tsonnonthouan a wonderful sagacity and dexterity in affairs, a readiness of invention, which enabled him to execute the most arduous enterprises, and extricate himself from the most pressing difficulties, and withal, a natural elo-

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quence and air of authority, by which he was calculated both to command and persuade. Moreover, he doubted not, and from his conduct and behaviour he could perceive, that he was courageous and intrepid, fearless of death and danger. From all these qualifications he thought him a proper tool to employ in a design he and his order had long entertained, which was, to set on foot a crusade, or raise a religious scalping war against the English, the natural enemies and rivals of the French in all quarters of the world, and particularly in America. For this purpose he told Tsonnonthouan, who was indeed ready to swallow and believe every thing of that nature which he told him, that Jesus Christ was a Frenchman, and had been crucified by the English; that for this atrocious crime they lay under the curse of heaven; that it would be a meritorious action to extirpate and cut them off from the face of the earth; and that whoever exerted himself in that attempt, though he should fall before he accomplished it, would be provided with great store of brandy, bear-broth, and sagamity in the other world, or the country of souls. There needed nothing more to incite Tsonnonthouan to undertake this arduous enterprise;

terprise; besides his regard and deference to his spiritual director, he was extremely cordial and sincere in all the religions which he professed, and never scrupled any pains or labour to advance their interests. Accordingly he took up the hatchet, sung the war-song, and observed the other ceremonies usual when a warlike expedition is proposed, which being nearly similar to those practised when a hunting expedition is in agitation, and already described, need not here be insisted on.

Every Indian who first sets a war on foot, is the chief for the time being; Tsonnonthouan then, being now at the head of all the warriors he could assemble in the nation of the Poutewatamies, having received the holy father's benediction, as also taken the sacrament, or, as he called it, eat the manitou, set forward on his expedition. And such was his religious enthusiasm, that with the small body of men he had with him, assisted however by the great Manitou, he fondly imagined he should entirely conquer the English colonies, and utterly exterminate those devoted hereticks and impious murderers of his divinity. Tsonnonthouan and his little army marched for several days with great union and cordiality, without so

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much as one desertion amongst them ; a thing somewhat extraordinary, seeing that the Indians are altogether unacquainted with military discipline and subordination, and though they chuse a leader when they set out upon a warlike expedition, do not thereby subject themselves to his authority, or to any martial law whatsoever, but still retain their native liberty and independency in its full force and extent. And as their listing themselves under the banners of a chief is entirely voluntary, so their continuance with him, and prosecuting the expedition, is the same ; and there not being the least restraint, or such a thing heard of as a punishment for desertion, the most frivolous pretence, such as a dream, real or pretended, in short, any thing of that kind, is often sufficient to make whole parties return home at once, and leave their chief, if he thinks proper to carry on the war by himself. Tson-nonthouan was well aware of this disposition in his countrymen, and accordingly exerted all the qualities of an able general, and consummate politician, to prevent its bad effects, and the expedition, from which he promised himself such mighty things, being rendered abortive. As the reader may observe, he was possessed of
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an admirable knack of dreaming, and every morning he never failed to tell them of some lucky dream he had had during the last night, promising them all glory and success in their present arduous undertaking. He moreover enlarged with great eloquence on the power of the holy father's benediction, and the propitious assistance of the great Manitou, in whose cause they were going to fight, and whose wrongs they were about to revenge. Nor did he forget to incite them to continue faithful to their promise, by the hopes of great rewards in the country of souls, where, he told them, if they persevered, they would swim in bear-broth and brandy, and have store of sagamity, with as many candles mixed in it as they could demand.

But in spite of all these encouragements, and all Tsonnonthouan's endeavours, the inconstancy of his countrymen at last prevailed. They had now arrived within a day's march of the borders of New England, when, according to custom, having gone to sleep, after hanging up their manitous on a neighbouring tree, in order to be a guard to their camp, a high and furious wind arose, which blew for the greatest part of the night with so much violence,

violence, that it tore off those branches of the tree on which the greatest number of the manitous were hanging; and at dawn, the Indians discovered their manitous tost up and down the meadow on which they had encamped. Nothing could be a worse omen in the opinion of these people of the ill success of their future expedition. Even Tsonnonthouan himself, enthusiast as he at present was, would have been startled at it, inasmuch as probably to abandon his enterprise, had not his manitou, the crucifix, been luckily one of those few which remained, on account of its being suspended on a branch of the tree which had withstood the fury of the storm. But if he still continued hearty in his resolution to prosecute this religious crusade, it was quite otherwise with the rest of the warriors. All of them were disheartened, and unanimously talked of returning home; to which they were farther incited by the dreams some of them had, or pretended to have had, during this night, which proved so fatal to their manitous. One of them had dreamt of a bear, which, among the Indians, unless at the time of the bear-hunting, is always a sign of sudden and violent death; another had dreamt of some other unpropitious thing, and

and so on ; which dreams being propagated through the whole company, produced, as it were by contagion, an universal disposition for defection. All Tsonnonthouan's art, eloquence, and address, were now of no avail ; in vain did he put in practice, and enforced with redoubled ardour, all those expedients wherewith he had hitherto so successfully kept them in their duty ; in vain did he tell them that he had dreamt of seeing a great number of elks, which, with the Indians, is an omen of health and long life ; this dream made no impression, even on those whose manitous, as well as Tsonnonthouan's, had withstood the fury of the wind. When Alexander's army, wearied with fatigue, and tired with wandering they knew not whither, refused to follow their leader any farther, that great monarch prevailed upon them to alter their resolution, by telling them, he himself would go alone against his enemies. Tsonnonthouan, without ever having read this piece of history, put in practice the same expedient, but it was not attended with equal success. The Indians unanimously told him he was at liberty to do as he pleased, and immediately departed for their own country, where they arrived in
a few

a few days. Alexander, in all probability, madman, as some think him, was not serious in his declaration, and had his army taken him at his word, he certainly would have made a very foolish figure, and found himself greatly embarrassed. But it was quite otherwise with Tsonnonthouan; he was not only serious in what he said, but actually put it in execution. With the utmost tranquillity he saw his countrymen depart, and taking his manitou the crucifix down from the tree, he hung it about his neck. Trusting to this, which he imagined rendered him both invulnerable and invincible, he continued his march, and that very day arrived at the borders of the province of New-England.

That portion of the English empire in America, which he first entered into, was the parish of Tottipottimoy, not far from Cataracoui, where there was an university, in which divinity was taught after the Presbyterian form and manner. It was now near sun-set, and Tsonnonthouan being a good deal fatigued with the long march he had made that day, fate himself down to take his repose under the shade of a large spreading oak. Far from being discouraged in the important enterprise

prise he was going to undertake, by the desertion of his Indian warriors, he rather considered it as a lucky circumstance, whereby all the glory of such a mighty achievement should redound to himself alone. He looked upon the conquest and destruction of the English hereticks, those murderers of the great Manitou, as a thing infallible and certain. His crazy imagination represented them flying like a timorous herd of buffaloes before him, and himself with his puissant arm dispensing death and desolation amongst them. Fond as he was of religious glory, he did not, however, forget the temporal advantages which might accrue to him from his success in this expedition. He foresaw that the plunder he should become master of would supply him with great store of blankets, brandy, and other commodities, which are held in the greatest request amongst his countrymen the Roundheads, and the other Indian nations. And even should his manitou desert him, and he prove unsuccessful, which, however, he regarded as a thing next to impossible; he comforted himself with this reflection, that, agreeable to the promise of his friend the French juggler, he should have so much fire broth or brandy in the country

country of souls, that he could swim in that delicious liquor to all eternity. Therefore, being jaded and overcome with weariness and fatigue, he applied himself with greater devotion and frequency than usual to the only bottle of fire-broth he had now left, and not being in the least doubtful of having more whenever he wanted it, at his command, he saw himself drawing near the bottom of it, without grudging or repining; for at every draught he comforted himself with a soliloquy about the glory and reputation he should acquire, and how he should be commemorated to all future generations in the war-songs of his countrymen the Roundheads. In the mean time the brandy acting upon his jaded spirits like a soporific, he fell into a profound sleep, without remembering to invoke his manitou the crucifix, or hang it up by way of a safeguard to him, when he should be, as it were, encamped.

From this sleep he did not awake till next morning after it was broad day-light; but before that time he had been discovered by some labouring servants belonging to Tribulation T'otherworld, parson of Tottipottimoy, and professor of divinity in the university of Cataracoui. They saw he was armed, and a Roundhead, and consequently

consequently a friend to the French, and an enemy to the English nation ; from hence they concluded he had come with an hostile intent ; but wondered he was alone, never dreaming, that no less than the extirpation, not only of Presbytery, but of the whole Protestant religion, had been the object of his ambition, and that he had imagined with his single arm to achieve that mighty undertaking. One of them ran to inform the parson, and receive his orders, while the rest remained to watch him. The parson, willing to save the effusion, even of Indian and Pagan blood, desired them to take the advantage of his being asleep, and disarm and bind him. When this was done, Tsonnonthouan awoke, he perceived what condition he was in, and in whose hands he was ; he found all resistance was vain, and all his dreams of glory in this world, and brandy in the next, immediately vanished. He imputed, at first, this disappointment to the treachery of his manitou, which, had not his hands been bound, he would have immediately discarded. But reflecting in a cooler moment, that he had forgot, before he went to sleep, to invoke his manitou, and hang it up on a tree as his safeguard ; he was somewhat reconciled

ciled to it, though a great deal of his disgust still remained, which made him lend a readier ear to the arguments of Tribulation T'otherworld, by whom, as the reader shall see in due time, he was converted to Presbytery. Tsonnonthouan was of that happy temper and disposition, that though he readily entered into any mad, religious, or enthusiastic scheme whatsoever; yet, upon its failure, he was as easily convinced of its folly, and bore his disappointment with all the philosophy imaginable, and was not deficient either in art or address to extricate himself out of any scrape into which he had by that means involved himself. Accordingly he suffered himself to be conducted to the house of Tribulation T'otherworld, with all possible good humour and tranquillity, who gave him a very hospitable reception; and betwixt them were bandied about those religious disputes, which ended, as has been already said, and indeed was always the case with him, in the conversion of Tsonnonthouan, and shall be the subject of the following chapter.

END of the SECOND VOLUME.

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